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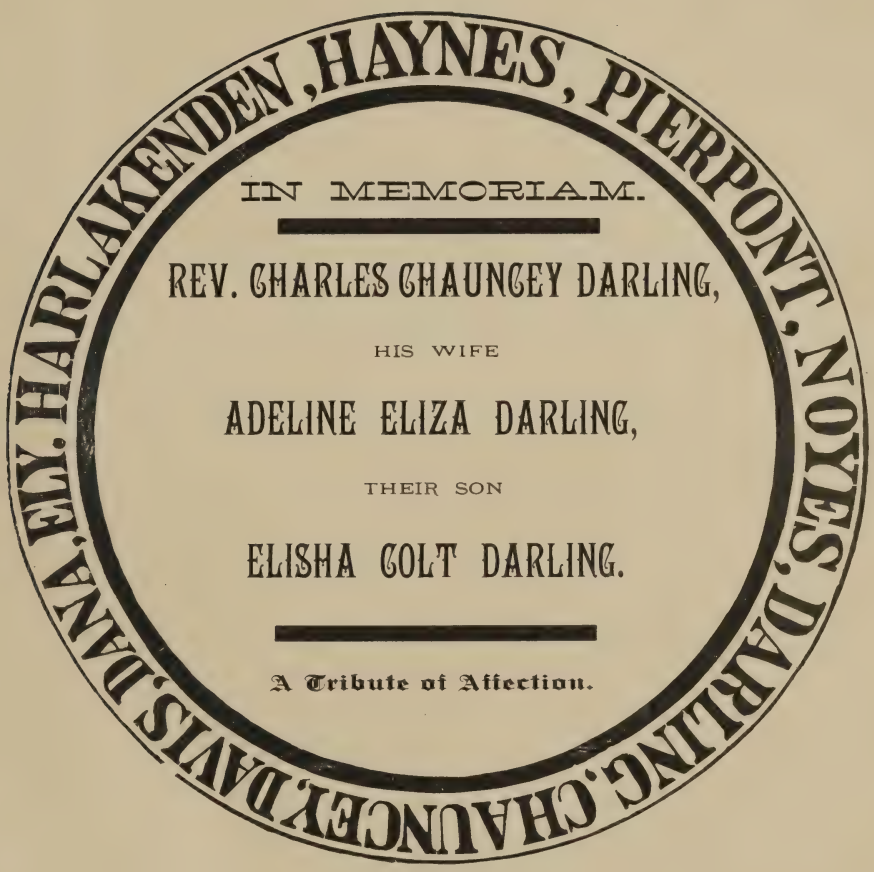

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MEMORIAL

TO MY

HONORED KINDRED,

BY

CHARLES W. DARLING.

1888.

UTICA, N. Y.

Historia, testis temporum lux veritatis vita memoriæ, magistra vitæ, nuntia vetustatis.—CICERO.

PREFATORY REMARKS.

FOR a portion of the historical memoranda which this brochure contains, the collator acknowledges his indebtedness to the late Rev. N. C. Fowler, Mr. Nathaniel Chauncey, Mrs. Homer Stewart, Mr. Myron Angel, the New Haven Colony Historical Society, and other sources. These gleanings, combined with information obtained from old manuscripts in possession of the writer, give an accuracy to the accompanying records, which while proving of interest to the families mentioned, add likewise a few lines to truthful history. It was the design of the compiler to embellish these pages with portraitures of many of the persons herein mentioned, but fire destroyed the originals, while in possession of the artist to whom they had been intrusted for reproduction.

PRESS OF
FIERSTINE & GIFFORD.
UTICA N Y

Rev. Charles Chauncey Darling.

THE subject of this sketch was born in the city of New Haven, Connecticut, January 27th, 1799. There was nothing unusual which marked his infantile days unless it were a deep reverence for his parents and a desire to do their will. As a lad he was bright and active, tender of conscience, and so sincere in wise purpose that he became a member of the First Congregational Church of that city November 28th, 1812. Having received a full preliminary preparation, he entered Yale College in 1816, and was graduated in the autumn of 1820, in the class which numbered among its members one of the future Presidents of that institution, the Rev. Theodore D. Woolsey, D. D. The same year of his graduation he entered the Theological Seminary at Princeton, New Jersey, and after finishing his course of study was licensed to preach, in 1823, by the New Brunswick Presbytery, at Lawrenceville, New Jersey. Soon afterwards he became one of the editors of the "Spectator," a religious periodical published at New Haven. Subsequently he connected himself with the Jocelyns, and among the publications of that house with which his pen had to do, was the Memoir of Rev. James Brain-

erd. The title page of this well known book shows that the office of Jocelyn, Darling & Company, was at No. 31 Merchants Exchange, Wall Street, New York.

On the 28th of July, 1829, Rev. Charles Chauncey Darling was married to Adeline Eliza (Davis) Dana, born June 12th, 1798, of Boston, Massachusetts, the Rev. Joel Hawes, D. D., performing the ceremony. Her father, William Dana, died June 3d, 1799, aged 32. Entertaining a strong desire to engage more actively in his chosen work, Rev. Mr. Darling retired from the business firm with which he had been associated, and offered his services to the "Society for Improving the Condition of the Poor," and later became one of its secretaries. At the same time he connected himself with the New York Tract Society, as one of its missionaries, with which he was actively identified for more than thirty years, wherein he rendered most faithful work.

For thirty seven years he officiated as chaplain of the Magdalen Benevolent Society, continuing its earnest friend and adviser until physical infirmities rendered it necessary for him to resign January 1st, 1874. It may be said that owing to his unremitting, indefatigable and effective exertions, the burdensome debt which formerly rested upon the Society was paid. Soon after, at his earnest solicitation, the Board of Managers bought for a very low sum, several lots in Eighty-Sixth Street, near Fifth Avenue, N. Y., upon which a substantial Asylum building was erected. As this property has greatly advanced in value, the purchase of the same was not only wise but has proved also very timely. Feeling the laboriousness and wear of these arduous labors, and age rapidly adding its weight, he concluded to sever his official relations with his life work, and find such rest as his increasing infirmities demanded, and so he did.

He now withdrew from the city of New York, and for the

remaining years of his life resided in Utica, in the same State. But his rest was soon disturbed by the decease of his beloved wife, who died September 11th, 1882, at Saratoga Springs, N. Y., during a temporary visit. Five years more passed, and he himself was gathered to his fathers—dying in Utica at the home of his son, September 15th, 1887.

On the 16th of April, 1861, by request of Rev. George Potts, D. D., the connection of Rev. Mr. Darling was removed from the New Brunswick Presbytery to the Presbytery of New York, and on the 19th of May, 1867, at the suggestion of Rev. Samuel H. Cox, D. D., he was ordained as a special evangelist in the Fourth Avenue Presbyterian Church of that city, Rev. Thomas Hastings, D. D., giving the charge.

As a more detailed reference to the character and services of Rev. Mr. Darling follow this very brief outline of his life, it may be wise here to insert an extract from a local newspaper:

"Mr. Darling was a man of unusual vitality and strength, and enthusiastic in his love for his *alma mater*, Yale. At the reunion of the Alumni two years ago he was among the first to attend, and when the party bade each other "good bye," at a very early hour the next day, he was as bright as any of the younger men. His last illness was of short duration, and on Sunday he was able to attend church as usual. Mr. Darling was a life member of a number of religious societies, prominent among which are to be included the American Tract Society, the New York City Tract Society, the American and Foreign Christian Union, the American Sunday School Union, and the American Board Commissioners of Foreign Missions."

Another paper observes that: "In his devotion to the poor and

downcast wherever he met them, in his sympathy for the afflicted—in fact in all things tending to a life of practical Christianity, Rev. Charles C. Darling stood in the foremost rank. Esteemed by all who knew him, his memory will long be revered, now that he has passed on to reap the reward of a long life devoted to well doing."

In Utica, September 19th, his funeral services were conducted by Rev. Isaac S. Hartley, D. D., and Rev. Robert L. Bachman; the former paying to this aged servant of the Lord the following eloquent tribute:

"No bell from convent turret ever broke more suddenly upon the air than the news of the death of him about whose pearly form we are now gathered. Meeting him a few days ago upon the street, he assured me in having his usual health; he also spoke of the past, the present, and the purple future; and before parting, laying his hand upon my shoulder, gave me a patriarchal blessing. Now, all that earth possesses of him, is represented by these remains before us!

"God's finger touched him and he slept."

In passing along the pathway of life there have been a very few for whom I have cherished a higher regard or had a more profound admiration. Our acquaintance covers a period of more than thirty years. He came of an ancestry equally as distinguished for intellectual and pious attainments as for consecration and beneficence. Were I to express in a single phrase what seemed to be the great purpose of his life, I would adopt the words of the Roman poet when referring to one for whom he mourned: "he believed that he was born, not for himself, but for others." Such was the trend of his thoughts and actions.

No sooner had he qualified himself for an active ministerial life

than he became identified with many philanthropic boards, especially those which have their origin in the great centers of our population, designed to embrace the many. Though not one of the founders of the American Tract Society, he contributed largely however to its efficiency; was one of its most zealous supporters and co-operated promptly with it in all its wise and benevolent purposes. So long as he was a resident of New York City the same interest was manifested in the City Tract Society, whose birth he witnessed, and to whose successful development he gave many of his days of manful vigor; nor was he more happy than when engaged in counsel, elaborating its aims and extending its usefulness. When an authentic history of this Christ-loving and man-loving Society shall have been prepared, many pages, written with a pen dipped in golden ink, will appear recording the energies, services and devotion of the loved form now before us.

In our intercourse with the world, you and I perhaps delight in keeping aloof from those who by reason of great sin have forfeited their claims to recognition, rejoicing in the thraldom of the flesh. It was not so with our departed father. Woman, God's grandest creation and man's sincere counselor, he loved with all the fullness of his nature; he loved her in her feebleness as in her strength, in sadness as in joy, in her virtue and purity. He loved her also when that virtue and purity were lost and she had nothing to look forward to in this world, save the deep frowns of her sex, and the gibes and jeers of her captors. In every debased and fallen woman he recognized a jewel covered with the slime of sin, but capable of removal. And he strove to give this jewel its early beauty by restoring her anew to society, that she might fulfill her mission and leave behind her a benignant blessing; not content counseling the thus erring, pleading with them to abandon their iniquitous ways, but returning them

to their homes and introducing them to positions of usefulness and respectability. That he might become even more helpful to this unfortunate class, he accepted the chaplaincy of the Magdalen Society in New York, with which he remained for more than thirty-six years. The good which this servant of God wrought in this relation, the wanderers he recovered, the wounds he healed, the homes and hearths he made happy, the hopes he engendered, the tears—the burning, scalding tears he wiped away never will be known 'till the great book is opened up, when the Master, looking upon him, and pointing to these same recovered ones, will say, "inasmuch as ye have done it unto one of the least of these ye have done it unto me."

Nor was this venerable saint any the less interested in the labors of the New York Association for Improving the Condition of the Poor, which for now nearly fifty years has had under its care the worthy poor of this same city. He was appointed one of its early visitors, and for nearly forty years was connected with its benevolent operations. He aided it in founding asylums for the hardened and criminal, dispensaries for the sick, hospitals for the deformed and homes for the aged and infirm. His gentle manner, deep sympathy and sound judgment specially qualified him for laboring in these varied departments of christian usefulness; and in whatsoever he engaged he met with success. I have known of his remaining in counsel long in the night, that on the morrow, even midst a beating storm he might be the almoner of substantial relief to such as sickness had stranded, or the turn of fortune had made dependent. It may be said of him during these days that he literally imitated the Saviour, and "went about the world doing good."

In all his bounties and efforts, he knew likewise no nationality nor creed. It was sufficient that there were needs to be met and sorrows to be relieved. When this loving disciple was engaged in ac-

tive christian labors, unhappily the race line was sharply drawn, and but few were willing to accord to the colored man the consideration properly his due. Loving him, however, for humanity's sake, and discovering also in every human form a soul for whom Christ died, he was as anxious that his needs should be considered as those more highly favored.

But why should I thus speak? Many in our city have never known the man who for the past few years has been dwelling in their midst. By reason of his advance in years his life among us has been as quiet as the flowing of a river. We have seen his aged form, heard his trembling voice, and witnessed something of his fervor and energy; but not as when in the meridian of life and engaged in his chosen toil, when he was as erect and vigorous as any in busy life, constant in labor, bold, persevering, faithful, and enthusiastic in his purposes as they were positive and good. In brief, had an angel accosted me a few days ago in our beautiful city, now gradually becoming decked in the golden tints of an early autumn, so suggestive of completed life, requesting that he be directed to the most perfect man among us,—perfect in all that constitutes a rounded humanity, I should have directed him unhesitatingly to the home in which we are now assembled, and bade him seek the honored father whom we so truly mourn.

His religious life, as is so well known, glittered with a holy lustre. He came to us bearing a maturity of christian experience, such as no hypocrite can question, nor scoffer possibly answer. All have seen that life, and have seen it to admire and covet. As others no doubt in the future will make it the theme of remark, I leave to them this fruitful field. Still may I say in closing, emphatically our departed and venerable father was a man of God, and his life a perpetual fragrance, and largely hidden, as the violet conceals itself among its

leaves. Devoted to every good work, and crowned with success, he left us possessing that sublime faith which overcomes fear and gives the soul an eternal rest. Friend of my youthful days, friend of my honored father, friend of humanity, friend of Christ and child of God, the blessing of the Highest ever rest upon thee. Farewell.

September 20th, 1887, his remains were removed from Utica to New Haven, and interred in the cemetery of that city; in the absence of his life-long friend and relative, Rev. ex-President Theodore D. Woolsey, the services were conducted by the Rev. Lewis O. Brastow, Professor in Yale Theological Seminary, after which the benediction was pronounced, when the way-worn pilgrim was laid away—to rest.

Among many testimonials received from the various societies with which Rev. Mr. Darling was connected is the following; it is given place because of his special interest in the object of this noble organization.

MEMORIAL MINUTE.

Thursday, October 20th, 1887.

Inasmuch as in the providence of God the Rev. Charles C. Darling has been removed from the scenes of his earthly cares and labors,

Resolved, That we, the Board of Managers of the Magdalen Society of New York, do deeply regret his death. For thirty-seven years he was the Chaplain of this Society. Faithful and earnest, he went in and out among the inmates of this Home, sowing the divine seed of the Word; and of his labors much fruit was gathered in. When with advancing years he felt compelled to resign his place among us, we saw him depart with regret.

Resolved, That we sincerely sympathize with his family in the

loss of so good a father, so earnest a Christian, so devoted and efficient a worker in the Master's vineyard.

Resolved, That these resolutions be sent to his son, Gen. Charles W. Darling, and also placed on the pages of our Minutes, a slight tribute to a life well lived.

The last few summers of Mr. Darling's life were passed amid the quiet and beauty of Silver Lake, in the Green mountains of Vermont, and the very isolation of this place rendered it difficult for the regular observance, by clergymen, of Divine service on the return of each Sabbath day. Under such circumstances, he was usually prompt to respond to a request to conduct the Sunday services; and readily manifested a willingness to minister to the few who might assemble, when his strength would permit. And since the last discourse that dropped from his lips was preached in his 86th year, upon the shores of this wooded lake, and so truly illustrates the spirituality of his mind, and his freedom in the use of the Bible, it is here inserted verbatim, less the usual marks of biblical quotation.

SIN: ITS CONSEQUENCES AND REMEDY.

I purpose this morning to present a few thoughts, familiar to us all and worthy of frequent consideration. All the essential truths of the Bible are so plain and simple that a child can comprehend them, and we may contemplate them with benefit, by the power of the Holy Spirit.

The theme of my discourse may be found in James i:15: "Sin, when it is finished, bringeth forth death."

Sin is the transgression of the Divine law, a law which is pre-eminently holy, just and good, and designed to promote the present

and the future happiness of all who obey. Sin is doing that which God has prohibited, or neglecting to do that which He has required; consequently it is a great crime and affects our temporal and spiritual welfare. The curse of the Lord is in the house of the wicked, but He blesseth the habitation of the just.

In its extent sin is universal; for all have sinned and come short of the glory of God. The effects have been, and still are, fearfully appalling. Sin expelled our first parents from Paradise, their blissful abode; it overflowed the earth with water, destroying all its erring and wicked inhabitants, except Noah and his family; it also destroyed by fire from heaven Sodom and Gomorrah, with their iniquitous inhabitants. It even crucified the blessed Son of God, who was the brightness of the Father's glory, and the express image of His person, who thought it not robbery to be equal with God, but made Himself of no reputation and took upon Him the form of a servant, and was made in the likeness of men. It brought death into the world, and has filled it with lamentation, mourning and woe. Famine, pestilence and the sword have followed in its desolating train, sweeping untold millions into the grave.

The text plainly suggests two important questions: Is man a sinner in the sight of God? and if a sinner, how can he escape the direful penalty of a violated law?

First. Is man, in the sight of God, a sinner? The Bible declares that he is a transgressor—that every imagination of the thoughts of his heart is evil continually—that the heart is deceitful above all things and desperately wicked—that out of it proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies—and there is no soundness in it. Such is the sad picture which the Bible presents of the unsanctified heart, and this vivid reality is con-

firmed by personal experience and observation. Who among us are not conscious of doing many things which are unlawful, and of neglecting many things which have been commanded? Is it not true that many of our thoughts, words and acts are evil and offensive to infinite purity? Conscience, therefore, when listened to, convicts us of transgression. What painful evidence communities generally present of the extreme sinfulness of the human race! Every species of crime is perpetrated; vice is everywhere present—in high and in low places; among the rich and among the poor, the learned and the uneducated. Truth has fallen in our streets, and equity cannot enter. The worshiper of the mighty dollar boasts of his accumulated wealth and fancies that his mountain stands firm, immovable; failing to consider that riches are not forever, and that often they take wings and fly away. He heeds not the counsel of the Almighty, who commands us not to trust in uncertain riches, but only the living God.

The votaries of unlawful amusements virtually say—Let us eat and drink, let us enjoy the pleasures of this brief life while we have the opportunity, regardless of the truth that he who liveth in pleasure is dead while he liveth—that it is appointed unto man once to die, and after death, the judgment, when every work shall be brought into judgment, with every secret thing, whether it be good or evil; that he who soweth to the flesh shall reap corruption, and he that soweth to the spirit shall reap life everlasting. Thus our iniquities testify against us, and as willful transgressors we justly merit everlasting destruction from the presence of the Lord and the glory of His power.

If therefore it be true that man is a sinner, it becomes, in the second place, an interesting question. How can he escape his

fearful punishment and be accounted just in the sight of a Holy God? No human agency can accomplish this mighty work. Vain is the help of man. None can by any means redeem his brother, nor give to God a ransom for him. Inflexible honesty and integrity in our dealings will not accomplish the object; for except a man be born again he cannot enter the kingdom of God. Nor will the exercise of sympathy and kindness towards human suffering do it; for should we bestow all our goods to feed the poor, and have not charity, it profiteth nothing. No amount of physical suffering that we may endure in this life will ever do it; for though we give our body to be burned as martyrs and have not love, we are nothing. Neither can we be justified by an obedience to the divine law, for this requires perfect perpetual universal obedience from the commencement of moral agency to the end of life. Cursed is every one that continueth not in all things written in the book of the law to do them, and whoso shall keep the whole law and offend in one point, he is guilty of all. Thus the law of God is exceeding broad and inflexible, and none of our sinful race has ever rendered to it perfect perpetual universal obedience. By the works of the law shall no flesh be justified. Is our condition then absolutely hopeless? Thanks to sovereign grace an effectual remedy has been provided, a door of mercy has been thrown wide open and whosoever will, may enter in and be saved. There is an overflowing fountain in which the most unclean may be cleansed, and whosoever will, may come to that fountain and partake of its benefits.

It is then by faith in the Lord Jesus Christ, and by faith only, that any can be justified. By His life, sufferings and ignominious death upon the cross, He has fully satisfied the demands of infinite justice, cancelled the oppressive debt of the believer and brought in an everlasting righteousness, so that to those who trust in Him there

is no condemnation; they have passed from death unto life, and being justified by faith, they have peace with God. This is the only medium of access to the Father, for there is none other name under heaven, given among men, whereby we must be saved, but the name of Jesus.

Evangelical faith works by love, purifies the heart and overcomes the world, and when imparted, the soul is regenerated. Old things pass away and all things become new. It has new hopes and fears —new joys and sorrows—new aspirations—new motives of action. Things once hated are now loved and those once loved are now hated. This faith leads out of darkness into God's marvelous light, and gives an earnest of the blissful inheritance which is incorruptible, undefiled, and fadeth not away.

Upon what then is our hope of heaven now resting? If on our strict morality, our unblemished reputation, the building we are attempting to erect will be swept away when the fierce storm and tempest shall assail; for without holiness no man shall see the Lord; and nothing that is unclean shall enter heaven. But if conscious of our lost, guilty, ruined condition, we heartily receive Christ as our Prophet to instruct us, our great High Priest to atone for us, our King to rule in us and over us, and we follow after righteousness, we shall find the Almighty our reconciled Father and friend, all our sins shall be forgiven, and a full salvation granted through the grace of our Lord Jesus Christ, who becomes our burden-bearer, who hath borne our sins and carried our sorrows, and ever liveth to intercede for us at the right hand of God. As great things have thus been done for those who believe, should they not render careful acknowledgments and consecrate themselves, their powers, their faculties and their possessions to Him who has thus loved them and sacrificed

His life for them? And are they now ready to do this? Are they His faithful witnesses, testifying for Him by a godly, prayerful, useful life? Does their light so shine that others are induced to glorify God; or are they hiding their light and causing others to stumble and fall into endless perdition?

Again, let us seriously consider the fearful condition of the ungodly. They are charged with the violation of a law which is holy, just and good; and the charge has been fully sustained; and nothing but sovereign, unmerited grace can avert the dread penalty they have incurred. They are adding iniquity to iniquity—heaping up transgressions—waxing worse and worse—filling up the measure of their iniquity. They are engaged in a progressive work which, when finished, bringeth forth death. They flatter themselves with the delusive hope that there will be a more convenient season to attend to the things which belong to their everlasting peace and to secure the favor of heaven. Alas! how many have entertained this hope and have mourned at the last, when the flesh and the body are consumed, exclaiming; how have we hated instruction and despised reproof, and have not obeyed the voice of our teachers nor inclined our ear to those that instructed us. Thus impenetrable darkness has encompassed them, and they have died without hope.

Thanks be to God that the door of mercy is now open; but how long it will so remain no one can tell. Now is the accepted time. Now infinite Love says come, take the bread and water of life and live forever. Now flee to the stronghold while a prisoner of hope—to the City of Refuge—before the avenger of blood overtake and destroy. Turn from all your transgressions, saith Jehovah, so iniquity will not be your ruin. Choose this day whom you will serve, God or the world; for death has marked his victim. The precious oppor-

tunity now afforded is rapidly passing away, and the time drawing near, when he that is unjust shall be unjust still, and he that is filthy shall be filthy still, and he that is holy shall be holy still. Soon shall inflexible Justice say to the procrastinating sinner: because I have called and ye have refused, I have stretched out my hand and ye have not regarded, but have set at naught my counsel—when your fear cometh as desolation and your destruction as a whirlwind—then shall ye call upon me but I will not hear; ye shall seek me but shall not find me. Ye shall eat the fruit of your own ways and be filled with your own devices.

"While God invites, how blest the day.
How sweet the Gospel's joyful sound,
Come sinner haste, oh haste away,
While yet a pardoning God is found.
Soon borne on Time's most rapid wing
Shall death command you to the grave,
Before His bar, your spirit bring,
And none be found to hear or save.
In that lone land of deep despair,
No Sabbath's heavenly light shall rise,
No God regards your bitter prayer,
No Saviour calls you to the skies."

May the Almighty, in His infinite condescension, impart to us that true faith in the Lord Jesus Christ which shall forever shield us from such a fearful doom, and give us an inheritance reserved in heaven for all who believe and are sanctified by the Holy Spirit."

As the Rev. Mr. Darling was fond of his home and the home life, the following copy of a letter addressed to his children is here given

as it so plainly illustrates his kind and loving nature in this relation:

"I would fain present an offering at this anniversary season, but having nothing suitable, such as I have, give I thee—a loving heart. With the commencement of a New Year, my heart goes upward in fervent aspirations that it may be to my beloved son and daughter, fraught with the blessings of this life, so far as it may be the will of God; but above all that they may have a vivid consciousness of Heaven's distinguishing favor and love, and a foretaste of their everlasting peaceful rest. Thanks to the Great Author of all blessings, who is using them conspicuously, as instruments of comfort to a bereaved father, the light of whose dwelling has been unexpectedly removed to illuminate a wider and brighter sphere than earth can present. But he is not alone—nor shrouded in darkness; for He who has afflicted, sustains and cheers the survivor with the full expectation of a reunion with the loved one, in a home where sanctified spirits are forever united—where they shall see face to face, and know as they are known.

That Heaven may ever bless and sanctify my beloved children, is and shall be the prayer of an attached—a loving father.

There are three things which, if carefully observed, will insure a happy New Year. Do justly, love mercy, walk humbly with God."

Among the many warm personal friends of Rev. and Mrs. Charles Chauncey Darling, was Rev. Howard Crosby, D. D., who, in referring to them while conversing with their son, made use of the following words: "There are no more charming characters that I have met with in the whole course of my life than your dear father and mother, and I have lived more than sixty years."

The ancestors of the Rev. Charles Chauncey Darling were prominently identified with the early history of the State of Connecticut, and shared in its government. They took a great interest likewise in its educational concerns, among which may be mentioned the founding of Yale College. His father,

SAMUEL DARLING,

was born in New Haven, January 30th, 1751. He entered Yale College and ultimately became a graduate from the same. Immediately afterward he chose medicine as his profession, which he diligently pursued and practiced, up to the very time of his decease, in his ninety-first year. He was one of the original members of the Medical Society of New Haven County, and officiated as its first Secretary, where he discharged the duties of that important office with commendable fidelity. When the Connecticut Medical Society was organized, in 1792, he joined it, and continued his membership until 1811, when he resigned.

In February 1785, Dr. Samuel Darling became a member of the First Church of Christ in New Haven, and the year following he was chosen a deacon, which office he held until his decease—a term of fifty-six years. As early as October 1793, he bought property on the westerly side of State street, between Chapel and Crown streets, where he always resided. His house stood in part on the site of the present Merchants Bank. The well is still in use in the cellar of the bank. The records of the New Haven Colony Histor-

ical Society mention that he was extensively known for his purity of character and integrity

Dr. Samuel Darling married December 22, 1779, Clarinda Ely, born March 23, 1759, the daughter of

REV. RICHARD ELY,

of Saybrook, Conn., who was born September 30th, 1733, and died August 23rd, 1814. Dr. Samuel Darling died in New Haven January 15, 1842; his wife Clarinda departed this life in the same city, July 28, 1847.

The following sermon, originally in manuscript, and preached by Rev. F. W. Hotchkiss, pastor of the First Church in Saybrook, Connecticut, at the burial services of Rev. Richard Ely, is introduced as much for preservation, as for interest to the family:

"This aged Divine, whose remains are before us, was the eldest of six sons; five of whom are now living, and the youngest (Rev. David Ely, D.D.) in the ministry. Blest with Christian parents, he was, from early youth, instructed in the *things of the Kingdom*, and taught to venerate that system of the Christian faith which was adopted by the Assembly of Divines.

After having completed a course of public education, and received the collegiate honors of this State, in the year 1754, he was, for a time, occupied in the education of youth. While thus employed in teaching others, he was himself taught, as he believed, by Divine influence, 'the excellency of the knowledge of Christ

Jesus.' His mind became deeply impressed with a sense of eternal realities, and remaining for a length of time under strong conviction, he was reduced to a state of mind verging on despair. After this season of great solicitude, it pleased God to give him such views of the glorious fullness and grace of the Saviour, as filled his soul with a lively hope of justification by the righteousness of Jesus Christ. In this ineffable consolation, through faith, he was led to search the Scriptures for greater evidence; and, considering himself a Christian believer, and being able to give 'a reason of the hope' that he had entertained, was united to the Church by solemn covenant. Speaking of this experience, at the close of his ministry, he said, 'I believe that I then made a sincere dedication of myself to the Lord.' He then broke forth into rapturous joys, and ardent expressions of his full belief that the glorious Saviour would keep what 'he had committed unto him,' and that he should rejoice in His presence for ever. Having received the faith, and 'tasted the good word of God, and the powers of the world to come,' he had an ardent desire to become an instrument of spiritual good to his fellow men. For this purpose he devoted himself to the study of theology, and after examination, was approved and licensed to preach the gospel. Having received an invitation from a Church in Guilford, he was there ordained to the pastoral office. He continued with them in the ministry for several years, when he received an invitation from the Second Ecclesiastical Society in Saybrook, and was installed as their Pastor in January 1786. Here he labored in the work of the ministry till growing infirmities and declining age induced him to request of his people that some person might be invited by them to assist him in his services, as a colleague.

With this request they complied, and Rev. Aaron Hovey was called and ordained, in September, 1804. Having now less cares

devolving on him, and more leisure for meditation and study, he removed to the Fourth Society in Saybrook, and lived with his son; occasionally visiting and ministering to his church and people, till called from his labors by death, on the twenty-third day of August 1824, in the eighty-first year of his life, and the fifty-seventh of his ministry.

Rarely can one be found who more diligently devoted himself to study, to industry, and the improvement of his time in useful pursuits. Seldom did an idle moment pass over him; his time was mostly occupied in some employment by which advantage, or information, might arise to others, either in their temporal, or spiritual concerns. His life was a practical illustration of the precept, 'Occupy till I come.' As a preacher, there was a flow of ideas, and a fullness in prayer, with a readiness of thought for every Providential call and the demands of his people. Fond of researches in science he studied much, and drew from the many sources of theological knowledge. He was a good classical scholar; understood several languages; could read Greek with facility, but Hebrew was his peculiar delight. He loved to investigate truth in the most ancient language, and derive light from its origin, and its rays from their earliest dawn. To the study of truth in its original tongue, his last years were almost altogether devoted. Having then but few avocations, he made researches independent of all human opinions, or preconceived ideas, on subjects in theology the most sublime. The revealed doctrine of Trinity in Unity, on which in different ages of Christianity there have been varying sentiments, occupied his study beyond any other subject in theology.

To gain just sentiments on this sublime mystery, he carefully examined the original languages from Genesis to Revelation. He

thought much, studied much, conversed much, and wrote much; and at last, though acknowledging that 'great is the mystery of Godliness,' he seemed to be satisfied with his discoveries, and to use his own language, 'rejoiced in the belief of a Glorious Three, and of an all-sufficient Saviour.' His faith in the Trinity varied, in some points, from the usually received ideas, and yet he was far removed from the errors of Socinius, and as much reprobated the modern heresy existing in some of our Eastern States on this subject. He believed the Son of God and the Holy Ghost to be equal with the Father, except in self-origination and independence. He believed that all power in heaven and earth was committed to the Son, and that He was constituted the Lord of angels and of men. He believed that Jesus Christ made a full and meritorious atonement for sin; and that believers were saved by His righteousness imputed to them for justification; that He was mighty and able to save, and that salvation was in no other name. He expressed great confidence of his being saved through the meritorious atonement and righteousness of Jesus Christ. He believed the regeneration and sanctifying influences of the Holy Ghost, forming the sinner's heart to the image of God, and the freedom, fullness, and sovereignty of Divine Grace through a Redeemer. One of his last expressions to me on this subject, and his experience of it, was: 'I was wandering, and should have continued to wander, had not Divine grace arrested me and brought me back; to a glorious God and a glorious Saviour I give all the praise;' and then with transport of joy exclaimed, 'Glory to God and the Lamb. Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. Here alone is my hope, and this is my faith; I shall see Him; yes, I believe I shall see Him, and give glory to Him forever.' In his high and feeling expressions of

the glory and merits of Christ,' and by his language in prayer, and his unusual degree of confidence in the imputed righteousness of the Redeemer, it would be difficult to discriminate between his faith and that of the fullest believer of the most perfect equality of the Trinity in Unity.

But though scriptural researches, through the mediation of the most ancient languages were his peculiar delight, he was not limited to this study. He was fond of general knowledge in all things useful and practical. He extended his researches in Natural Philosophy, and studied much the principles and operations of the world of nature. As was said of a sacred writer, 1 Kings, iv:33, 'He spake of trees, from the cedar to the hyssop, that springeth out of the wall.' This knowledge of the powers and variegated productions of the material system, all declaring the wisdom of the Creator, he made very practically useful, and by his ready facility of instruction, benefited many in their temporal concerns, and gave them enlarged views of the wisdom of God, and the minuteness of His providence, in the formation, progress, and maturity of things that do exist. By similar researches and knowledge of the nature, power, and operations of the material world, he was qualified for counsel with the physician, and to relieve the anxieties of his afflicted people, when called to visit the sick, and to inspire them with confidence in his wisdom in their temporal as well as spiritual concerns. Indeed, all his studies seemed to concentrate in laboring to be useful among his people, to enlighten and benefit them.

As a Pastor he delighted to visit his people, entering in the most familiar manner into all their family interests, and imparting instruction from every rising occurrence. He was always ready at

the calls of the afflicted, and was a man of prayer. In conducting the affairs of church government, he was a great advocate for the system adopted by the Divines assembled in Saybrook, in 1708. He was much opposed to the aspiring ambition of men for anti-christian power in the Church and matters of faith; and considered this Constitution for the Churches to be well calculated to moderate that passion, and to place the powers and rights of the clergy and laity on spiritual grounds. In admitting members into his Church, he was not for multiplying forms of faith composed by men, but used a brief summary of leading scriptural truths. In revivals of religion he was apprehensive of enthusiasm, and perhaps carried his fears, in the judgment of some, farther than was expedient, or necessary. He had witnessed former irregularities in ancient revivals, and unhappy divisions arising out of an honest but misguided zeal for truth. He was not an advocate for frequent evening meeting; and thought that when protracted to late hours, they were unfavorable to religious order, and the regular habits of religious families. He was watchful over, what he considered, the spiritual interests of his people; if he erred, it was not the error of his heart in conducting the religious concerns of his flock, at such seasons.

While attending to the duties of a Pastor, he did not lose sight of those of the citizen. He was a firm advocate for civil order, and a great admirer of the civil government, and constituted authorities of the State. In this view he was considered as a political father by many, and shared largely in their confidence. In domestic life, while respected and beloved, he was daily occupied in imparting useful instruction, and exemplifying it in his practice. Happy in his children, he was attached to the satisfactions of home, and especially in his last years. Having for a length of time considered his active services as drawing to a close, he devoted his leisure

moments to his favorite study and researches, while his family labored to render his declining years as peaceful, serene, and free from cares, as possible. Having attained to a bright faith, and a matured age, he waited with earnest longings for the solemn hour which many dread, and spake of eternity, and the end of his earthly pilgrimage, with all that composure, and serene but animated hope, which one would express in returning home to see his dear friends after a long absence.

Interview with his religious brethren was peculiarly dear and affecting, as the time drew near in which he must separate from them; and he spake and dwelt much on the satisfaction of being reunited with his goodly brethren who had departed. He longed for their society, but more for that of the glorious Redeemer, whose character had engaged his study, his earnest desires, and prayerful meditations, for many years. Believing that he had found the Truth, he longed to see that Truth, eye to eye, beyond the power of doubt. His faith that he should enjoy the presence of the Saviour, seemed almost without the shadow of disbelief; and though sensible of imperfections, his confidence in the righteousness of the Redeemer dispelled all fear when called to walk through the valley of death. His reason and faith continued with his last breath; and though unable to speak but in broken sentences, he departed from this dying world uttering 'There is rest for the weary.' 'Peace of conscience.'

Such is the summary of this aged father in Christ, whose remains are now before us. His work is finished on earth; he can no more pray for and with his people, but we trust his soul still bears them in remembrance, while entering the holy of holies, and leaving us to pay the last sad duties of respect to the dead. That he had no enemies, while he lived, is not to be supposed. He reproved

disorder undauntedly, and was not suspected of using an hypocrisy in his reproofs, or dissimulation in his words. His enemies believed him honest, and his friends admired his undeviating firmness and perseverance. He has gone to give an account of his stewardship. May his memory be sanctified to the living, and benefit survivors. His children will long remember his instructions and watchful care over their youth, and his ardent prayers for their families. No more will they see his face in the flesh, or hear his voice of parental affection; but the fruits of his many supplications may be long and pleasant, and blessed. While grateful to Heaven that he was continued for so many years, may they be fully resigned to the will of God in his departure. They could not have prayed, or even have imagined a time and mode of dying more graciously ordered by the Lord, than the period, manner and circumstances, attending this death. Surely their mourning will be intermingled with praise, while their prayer ascends to Heaven, "Let me die the death of the righteous," and my last hope and departing faith be as triumphant as my father's. "Be ye followers of them who, through faith and patience inherit the promises," and may they study to be as useful to the living, and pray that their memory may be as pleasant and profitable to their surviving families and friends, as were the labors and the remembrance of the dead. Like him too, may they live to see, in the way of righteousness, their children and their children's children arise around them to be ornaments and pillars; and call them blessed.

Between death and some of the living here present, there may be but a step; between the grave and a still greater number not a year, and perhaps not a month will pass and probation is closed forever. None prays for the dead; their destiny is fixed. Go then and pray; go "set thine house in order," and watch; "for thou knowest not

the hour when the Son of man shall come." The turning of a page may shew a new people and a new world. And oh, what a world, what inhabitants, and what a God, shall then be seen! Soon the trumpet shall sound, the dead arise, the great white throne appear, the books be opened, the world be judged, the righteous ascend with their Redeemer, and the wicked depart into everlasting darkness.

Seeing then that all these things shall come to pass, oh! what manner of persons doth it become us to be, in all holy conversation and godliness? "And I heard a voice from heaven, saying, Write blessed are the dead, who die in the Lord, from henceforth and for ever. Yea, saith the Spirit, they rest from their labors, and their works do follow them."

HON. THOMAS DARLING.

The grandfather of Rev. Charles Chauncey Darling was the Hon. Thomas Darling, a student and graduate of Yale, 1740, who for a brief period was also a tutor in this institution. As he possessed qualifications in an unusual degree for the legal profession, he gave himself to the study of law, subsequently attaining the position as Chief Justice in the Court of Common Pleas of his adopted State. He was born February 21st, 1719, at Newport, Rhode Island, and married, July 23rd, 1745, Abigail Noyes, born March 20th, 1724.

Thomas Darling was the only child of Samuel Darling, born 1695, and Susannah Childs, born 1680. His father, accompanied by his

wife and an only sister Dorothy Griffin, a widow and childless, removed from Rhode Island to New Haven, Connecticut, in 1722. Samuel Darling was admitted to practice as an attorney at law in New Haven, in 1737.

According to the records of the New Haven Historical Society, Thomas Darling, his son, was highly esteemed as a jurist as well as eminent for his lofty integrity and strong Christian character. He is described in history as not more remarkable for the strength of his intellectual powers than for modesty, candor, sympathy, and benevolence. President Stiles writes: "He was a man of large stature, of a strong reasoning mind, calm and judicious, of integrity and uprightness, and of great prudence."

Judge Darling was also strictly a temperate man; and yet the existence of a massive silver punch-bowl, in possession of Mr. Thomas Darling of New York, leads to the supposition that he sometimes practiced the universal custom prevalent at that period, of entertaining his guests occasionally with something stronger than water. It is known, however, that this bowl, which gives rise to the intimation, was presented to him by students at Yale, during the period of his tutorship, and before he engaged in the practice of law. The following is its inscription: "*Domino Thomæ Darling Tutori Dignissimo hos Damus C. Yathos æterni Pignus Amoris Classis sua 1745.*"

The subjoined letter, a copy of which was published in "The History of the Ely Re-Union," is, as the editor—Mrs. Stewart—truly observes, a fine specimen of the courtesy and custom of the period. As it was written by Judge Thomas Darling to Rev. Richard Ely, asking his eldest daughter in marriage for his son Samuel, it possesses special interest:

New Haven, August 17, 1779.

Rev. Richard Ely,

Lyme, Conn.—

Sir:—I am informed by my son, Samuel, that he has paid his compliments to your daughter, Clarinda, whom he finds agreeable, and intends, as soon as his circumstances will admit of it, if he obtains the approbation of her parents, to receive her into the most intimate and dear relation to himself, and has desired me to solicit your consent and approbation for that purpose, which I accordingly do. And if you, sir, are pleased with his attentions, I desire you should signify the same to him.

I would also acquaint you that from the character we have heard of your daughter, we approve of his choice and such connection with your worthy family, and give an assurance that should the Doctor receive her as the partner of his life, to share the joys and sorrows of the same, we will make it our care that such a connection shall be as agreeable and useful as may be, and we hope that God will approve of, and crown the same with His blessing.

Presenting my compliments, with Mrs. Darling's, to yourself and lady, and in a particular manner to your daughter,

I subscribe myself, with great esteem, sir,

Your most humble servant,

Thomas Darling.

The sequel to that marriage, as drawn with pen picture by her granddaughter, Mrs. Ann Frances Ibbotson, recently deceased, given in a private letter, thus reads:

"Clarinda, daughter of Rev. Richard Ely, was married December 22nd, 1788, to Dr. Samuel Darling. Memory, with vivid touch, paints picture after picture of other days in the home at New Haven.

The sacred observance of the Sabbath, from Saturday sundown to the first glimmer of the stars on Sunday night; 'from even to even shall ye celebrate your Sabbath,' quoted as an authority for the custom. The honored grandfather, dressed with silver knee and shoe buckles, and carefully arranged queue, standing with his family around a bountiful table to invoke a blessing, and after the meal again to return thanks. The window in the *keeping room* by which the grandmother sits, the bag of knitting on the arm of the chair, while the table near supports books and papers. As the eye turns outwards the beds of pinks and other fragrant varied flowers in the garden show her love for the beautiful. The father reads aloud, while the wife and daughters ply their busy needles, instruction and industry clasping hands. Genuine artistic taste was evinced in the white spreads beautifully worked by her fingers in designs of symmetry and grace. Her wedded life of sixty-three years was rich, amid varied experiences, in harmony and beauty. Ready for every event, when the last hour came, all her preparations had been wisely and carefully made. She slept like one who 'lies down to pleasant dreams.' Of her husband, Dr. Samuel Darling, the late Nathaniel Chauncey, Esq., in a biographical sketch, records: 'I consider the character of the deceased as one of the purest models of Christian excellence.' ''

In 1774 Judge Thomas Darling became a deputy to the General Assembly. This opened up greater opportunities for exercising his legal attainments and giving wise counsel in all the important questions then under consideration. As years advanced his influence extended, nor did he lay down any of the responsibilities and trusts committed to him till the year 1789, when fatal illness prostrated him—dying November 30th, in the seventieth year of his age.

The ancestry of his wife, Mrs. Thomas Darling (Abigail Noyes), may easily be seen by examining the following extracts from well known historical works:

[*From "Biographical Sketches," by Prof. F. B. Dexter.*]

REV. JOSEPH NOYES.

Joseph Noyes, the father of Mrs. Thomas Darling, was born in Stonington, Connecticut, July 4th, 1688, and was graduated from Yale in 1709. He was a son of the Rev. James Noyes, senior member of the original Board of Trustees of Yale College, and for over fifty years the minister of Stonington. In the History of Wallingford, Connecticut, by Dr. C. H. Davis, it is written that this family of Noyes belonged to a line of ministers which, at the time of the decease of Rev. James Noyes, had existed during two hundred years in uninterrupted succession. The family is of Norman descent, and originated in England with William de Noyes, one of the followers of the Duke of Normandy in his Conquest of England in 1006. The family settled in Cornwall, England, in the reign of Charles I.

Joseph Noyes studied theology with his father, and was licensed to preach by the New London Association, May 2nd, 1710. In September, 1710, he entered on a tutorship in College, which office he held for the five following years. His reputation at this time is indicated by an extract from President Stiles, given in the sketch of Phineas Fiske. In November, 1714, the pastor of New Haven—the Rev. James Pierpont—was removed by death, and while the church was delaying the choice of a successor, Mr. Noyes received a call from Stonington (given in town-meeting, April 14th, 1715,) to

become colleague-pastor with his father. This call he declined, and when the Society at New Haven met, July 1, 1715, "to nominate a man to carry on the work of the ministry on probation," Mr. Noyes received a majority of votes; but with the deliberation which was customary at that period, his ordination did not take place until July 4th, 1716, almost a year after he had entered on his pastoral labors. He preached his own ordination sermon from Jeremiah i: 7. In the first year of his ministry, he was largely instrumental in promoting the removal of the College to New Haven, by his exertions in raising subscriptions; and when the College was actually settled there, he further aided it with means, and also by hearing for two years nearly all the recitations of the Senior Class. His last years were almost entirely withdrawn from public labors, and he died at New Haven, June 14th, 1761, in his 73d year.

The record on his tombstone, under the present First Church, is as follows: "Rev'd Joseph Noyes, a Man of God, eminent for Prudence, catholic in Sentiments, given to Hospitality, patient in Tribulation, and abundant in Labours; having serv'd his Generation by the Will of God, 5 years a Tutor, and 26 a Fellow, of Y. College, and 45 Pastor of y^e^ 1st Church in N. Haven, died June 14, 1761, Ætat. 73. Mrs. Abigail Noyes, Relict of the Rev'd Joseph Noyes, died at Wethersfield, y^e^ 10th of Oct'r, 1768, Ae. 73, and was Buried in that place. A Gentlewoman of a sweet and delicate Temper, and of Female Virtue an Example, she greatly excelled in y^e^ knowledge of y^e^ Scriptures, and they were y^e^ Guide of her Youth, and y^e^ Comfort and Support of her Age; she was a Loving dutiful Wife, a Kind instructive Parent, to y^e^ poor Charitable, to y^e^ Faulty a faithful Reprover, to the Cause of Truth a Friend. Her life was diligent and useful; Her Heaven began on Earth, She saw through a Glass darkly, but now Face to Face. O Grave where is thy Victory!"

Rev. Joseph Noyes married, November 6th, 1716, Abigail, daughter of

REV. JAMES PIERPONT.

A solid silver porringer of exquisite workmanship belonging to the daughter of Rev. James Pierpont, with her name inscribed upon it, is now the property of the writer of this work, and is prized as a valuable family heir-loom.

Rev. James Pierpont was born at Roxbury, January 4th, 1659, was graduated at Harvard in 1681; settled in New Haven, Connecticut, July 2nd, 1685, as pastor of the First Congregational Church. He married, May 30th, 1694, for his second wife, Sarah Haynes, born in New Haven, 1673. Their only child was Abigail. Rev. James Pierpont died November 14th, 1714, in the fifty-fifth year of his age. Sarah, his wife, died while on a visit to Wethersfield, Connecticut, October 7th, 1696, aged twenty-three.

Rev. James Pierpont, as will be seen by reference to Trumbull's History of Connecticut, was one of the principal ministers who assisted in the founding of Yale College. In Barber's History of Connecticut it is stated that he was appointed a Trustee to direct its government. His first wife, Abigail Davenport, died childless, aged twenty years. REV. JAMES PIERPONT came of an illustrious line; his ancestors added two more letters to their name than did the New England family. Sir Hugh de Pierrepont, A. D. 980, lord of the Castle of Pierrepont, in the south confines of Picardy and diocese of Laon, a branch of the Pierreponts, who were lords of Castle Pierrepont, two leagues from S. Saveur, Normandy, whence they derived their name. The place was named from a stone

bridge with which Charlemagne supplied the place of a ferry. His son, Sir Godfrey Pierrepont, succeeded, and was father of Godfrey and Robert. Godfrey, son of Sir Godfrey, was father of Sir Ingolbrand, lord of Castle Pierrepont, Picardy, A. D. 1090, and ancestor of the French Pierreponts. The younger son, Sir Robert de Pierrepont, knight, came over from France to England as a commander in the army of the Conqueror, 1066, from whom he received great estates in the counties of Suffolk and Sussex, among which was the lordship of Hurst Pierrepont. His son was William de Pierrepont, lord of the Manor of Hurst Pierrepont, county Sussex. His son, Simon de Pierrepont, of Hurst, was at the siege of Acre; was succeeded by his son, William de Pierrepont. He had two sons, Simon and a younger brother; the former was his successor.

Robert de Pierrepont, sixth lord of the Manor of Hurst Pierrepont, was the father of Sir Henry de Pierrepont, "a person of great note," fought in the battle of Lewes, 1264, died 1292. He married Annora, only daughter of Sir Michael de Manvers, lord of the Manor of Holme, of which he became possessed under the name of Holme Pierrepont, county Nottingham. This place is still in the family, the present proprietor being Herbert Pierrepont, of Holme Pierrepont. Sir Henry was succeeded by his son Simon, who was created Baron Pierrepont. His younger son, Sir Robert de Pierrepont, third proprietor of Holme Pierrepont married Sarah, daughter of Sir John de Heriz, knight, and was succeeded by his son, Henry de Pierrepont, who married Mary, daughter of (by Maude, only daughter of Edmund, Baron Deincourt) Sir William Fitzwilliam, knight, grandson of Thomas Fitzwilliam, the son of Sir William Fitzwilliam and Ella Plantagenet. They had Henry and a younger son, Sir Edmund Pierrepont, maternally descended from the Kings of France and England, Counts of Normandy, Flanders and Anjou,

and sixth proprietor of Holme Pierrepont. He died at Gascoigne, France, 1370, having married Joan, daughter of Sir George Montboucher, of Gomulston, Notts, knight, and was succeeded by his son, Sir Edmund Pierrepont, who married Frances, daughter of Sir William Franck, of Grimsby, county Lincoln, knight, by whom he had an only son, Sir Henry Pierrepont. He married Helen, daughter of Sir Nicholas Langford, of Langford, Notts., knt., by whom he had an only son, Henry Pierrepont, who married Thomasine, daughter of Sir John Melton, of Melton Hall, county Derby, knight, by whom he had Sir Henry, knight, his successor, and a younger son, Sir Francis Pierrepont, knight, eleventh of Holme Pierrepont. He married Margaret, daughter of John Burdon, and had Sir William Pierrepont. By his second wife, Joan, daughter of Sir Richard Empson, knight, he had Sir George Pierrepont, only son, thirteenth of Holme Pierrepont, and lord of several manors in Nottingham and Derby, and one of the Knights of the Carpet that were made at the Coronation of Edward VI., Feb. 22, 1547. He died March 21, 1564. By his second wife, Winifred, daughter of William Thwaites, he had five children, one of whom, first Sir Henry, fourteenth of Holme Pierrepont, born 1545, married Frances, daughter of Sir William Cavendish, died March 19, 1615, and buried in S. Edmund's Church, at Holme Pierrepont. His son, Sir Robert Pierrepont, was created Earl of Kingston, in 1628, and was ancestor of Evelyn Pierrepont, Duke of Kingston, who died in 1773.

Rev. James Pierpont is thus described in the Pierpont Genealogical Summary.

James Pierpont, son of John, of Roxbury, born Jan. 4th, 1659. He graduated at Cambridge in 1681, settled in the ministry in New Haven, Conn., 1684, took possession of the mansion house and planted two elm trees in front, on the north side of the Green, in

1686. Died Nov. 14, 1714. Rev. James Pierpont was married three times. To Abigail, daughter of Rev. John Davenport, who had no children; to Sarah, daughter of Rev. Joseph Haynes, of Hartford, who had one daughter, Abigail; and to Mary, daughter of Rev. Samuel Hooker, of Farmington, who had two daughters,—Sarah and Mary,—and six sons,—James, Samuel, Joseph, Benjamin, Benjamin 2d, and Hezekiah. He was one of the founders of Yale College, over which venerable institution two of his descendants, Timothy Dwight; D.D., and Theo. D. Woolsey, D.D., have officiated as President with distinguished ability, dignity, and success. For thirty years he was Pastor of the First Church in New Haven. Mr. Pierpont, his three wives, and several of their descendants, are buried under the Centre Church. He was a man, lofty and pure in his aspirations, and of the most spiritual temper; his words, like the live coals from the altar in the hands of the angel, touched and purified the lips of those who listened to his teaching. Hollister, in his History of Connecticut, says:—"His moral nature was so softly diffused over his church and people that they appeared to lose themselves in the absorbing element, as dark forms seem sometimes in pleasant days to dissolve in an atmosphere of light."

Henry E. Pierrepont, who died March 28, 1888, at No. 1 Pierrepont-place, Brooklyn, rightly claimed the Rev. James Pierpont for a direct ancestor. Mr. Pierrepont resided the greater portion of his life upon the site occupied by the house where he died. The building in which he was born was torn down in 1846, to make way for Montague street, and immediately thereafter, the present building was erected. He was for many years President of the Historical Society in Brooklyn, of the Geographical Society of New York, and was a member of several benevolent societies. Mr. Pierrepont was also Senior Warden of Grace Episcopal Church, in which he

manifested a deep interest, as well as in all the great charities of the city. His means were ample, and he contributed liberally toward their support. He left a widow and five children—two daughters and three sons.

The father of Sarah Haynes, the second wife of Rev. James Pierpont, was

REV. JOSEPH HAYNES.

Rev. Joseph Haynes was born in 1641, was graduated at Harvard College in 1658, and preached at Wethersfield, Connecticut, in 1663–4. In 1664 he was called to the First Congregational Church in Hartford. In 1668 he married Sarah, daughter of Richard Lord, son of Thomas Lord, one of the first settlers of Hartford. Sarah Lord was born in 1638, and died November 15th, 1705. Rev. Joseph Haynes died May 14th, 1679, aged 38. The children of Rev. Joseph Haynes and Sarah his wife, were Mabel, who died unmarried in 1713; Mary, Sarah, and John, born 1699, and who died in 1730, a Judge of the Supreme Court of the Colony. So far as tradition instructs us concerning the Rev. Joseph Haynes, in no sense was he behind his ministerial kindred in holy zeal and purpose. His life was passed amid many trials incident to the early colonists, but it was a happy life and blessed to the many unto whom he ministered.

The honored father of Rev. Joseph Haynes was the distinguished

JOHN HAYNES.

John Haynes, Governor of Massachusetts, and afterwards of Connecticut, was born at Copford Hall, in Essex, England. He came with Hooker and his company to Boston in 1632, and in 1635 was chosen Governor of Massachusetts. In 1636 he removed to Connecticut, being one of the prominent founders of that Colony. In 1639 he was chosen its first Governor, and every alternate year thereafter, which was as often as the Constitution permitted, he was re-elected up to the time of his decease. He was one of the five who in 1638 drew out a written Constitution for the Colony, which was finished in 1639; the first ever formed in America, and which embodies the main points of all our subsequent State Constitutions as well as the Federal Constitution.

Bancroft describes him as a man of large estate and larger affections, of heavenly mind and spotless life, of rare sagacity and accurate but unassuming judgment; by nature tolerant and a friend to freedom. An able legislator and esteemed by the people for his benevolent virtues. No man was more respected by the Colonists of Connecticut, and few, if any, did more for the true interests of the Colony. He died in 1654, leaving, it is said, an income of $50,000 a year, to be used by Rev. Dr. Hooker and others, for religious purposes. He married for his second wife Mabel Harlakenden, born September 27th, 1614, at Earl's Colne. By his first wife, Mary Thornton, he had issue; Robert, Hezekiah, John, Roger and Mary; by his second wife, John, Joseph, Ruth and Mabel.

After the decease of Gov. Haynes, his wife Mabel married, Nov. 17, 1654, Samuel Eaton, son of Gov. Eaton, both of whom died the following June, within two days of each other.

This family, and some others herein mentioned, trace their descent on the continent of Europe through the Kings of the Burgundians, Merovingian Kings of France, Kings of Toulouse, Navarre, Castile and Leon, and Emperors of Spain. In Great Britain the line can be traced also to a King of England and to the families of Clare, Audly, Stafford, Neville, Dacre, Fiennes, Londenoys, and Harlakenden. In America through the families of Haynes, Pierpont, Noyes, Darling and Chauncey.

The name of Governor John Haynes is so familiar to readers of New England history, that it seems hardly necessary to make any other historical reference to it than that which appears in Trumbull's History of Connecticut, from which the following account is summed up:

"The colony sustained a great loss in 1654, by the death of Governor John Haynes. He had been a father to it from the beginning; employed his estate, counsels and labors for its emoluments, and bore a large share in its hardships and dangers. He was a gentleman from the county of Essex, in England, where he had an elegant seat called Copford Hall. He came to New England in 1632, and settled first at Cambridge, Massachusetts. His distinguished abilities, prudence, and piety, so recommended him to the people that in 1635 he was chosen Governor of Massachusetts. Upon his removal to Connecticut he was chosen Governor of this colony. His great integrity and wise management of all affairs in private and in public, so raised and fixed his character in the esteem of the people, that they always, when the Constitution would permit, placed him in the chief seat of the government, and continued him in it until his death."

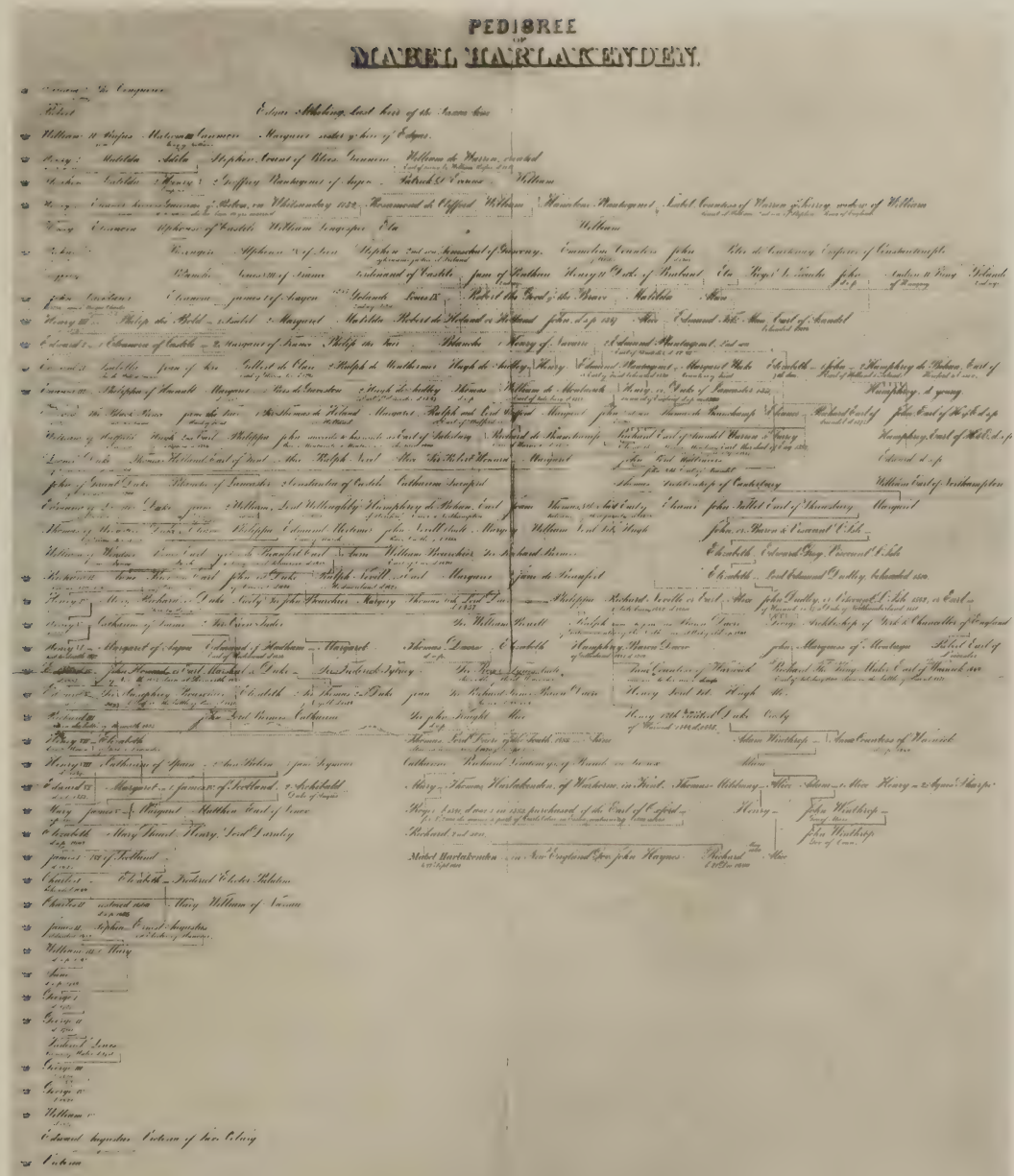
"HISTORIC NAMES forever greet us,
Where'er our wandering way we tread;
Familiar forms and faces meet us,
As living, walk with us the dead.

Man's fame, so often evanescent,
Links here with thoughts and things that last;
And all the bright and teeming Present
Thrills with the great and glorious Past."

THE PEDIGREE.

The Pedigree which appears on the opposite page is diminished in size by the photo-gravure process, from a large engraving in possession of the collator; and may be read without much difficulty with the aid of a magnifying glass. It has been obtained at great expense, and is the result of many years' careful investigation in Europe by Mr. Nathaniel Chauncey. In the prosecution of this search, he succeeded in enlisting some of the ablest talent in Great Britain, and the chart is strictly accurate in every particular. A critical study of the map will doubtless afford much interest to persons related by ties of consanguinity or marriage.

PEDIGREE
OF
MABEL HARLAKENDEN.


Edgar Atheling, last heir of the Saxon line
EXPLANATION
The direct descent is shown by the dotted line
Collateral descent by the black line

THE Pedigree of the family of Chauncy as compiled by Stephen Tucker, Somerset Herald in Ordinary, London, England, goes back to the time of CHAUNCY DE CHAUNCY, a Norman nobleman who came into England, A. D. 1066, from Chauncy, near Amiens, in France, with William the Conqueror. WILLIAM DE CHAUNCY, the eldest son Chauncy de Chauncy, was Baron of Skirpenbeck, in the reign of Henry 1st. WALTER DE CHAUNCY, son and heir of William, succeeded as Baron, and was a great benefactor to the monastery of Whitby. ANFRIDE DE CHAUNCY, son and heir of Walter was a great benefactor to the canons of St. Peter's, York. On the 12th Henry 2nd, upon the assessment of an aid for marrying the king's daughter, it was certified that he held five knight's fees. He died 6th of Richard 1st, leaving Walter and Roger; Walter succeeding, died without issue, leaving his brother Roger his heir. ROGER DE CHAUNCY died 15th of Henry 3rd, leaving Robert and Hugh. The latter became afterward lord of the manor of Upton, in the county of Northampton, and from him sprang the branch of the family in that county. ROBERT DE CHAUNCY, son and heir of Roger, 23d of Henry 3rd, paid his twenty-five marks tax on five knight's fees for his barony of Skirpenbeck, and sundry manors connected therewith. Died 42nd of Henry 3rd, 1258.

THOMAS DE CHAUNCY, son and heir of Robert, married Isabel, daughter of Sir Philip de Chauncy (another branch of the family), lord of the manor of Willoughton in Lincolnshire, by whom he became possessed of a large addition to his estate. Thomas died on the 8th of April, 2nd of Edward 2nd. WILLIAM DE CHAUNCY, son and heir of Thomas and Isabel, held in addition to his barony of

Skirpenbeck, Thoralby, Hogham, Bugthorp and Camelstown. Died 1343, 17th Edward 2nd. THOMAS DE CHAUNCY, son and heir of William, died 49th Edward 3d. SIR WILLIAM DE CHAUNCY, son and heir of Thomas, married Joan, daughter of Roger, younger son of Sir John Bigod, brother of the Earl of Norfolk.

JOHN CHAUNCY, son and heir of William de Chauncy, was the last Baron of Skirpenbeck. He married Margaret Gifford of Gedlestone; one of the co-heirs of William Gifford. John died February 22nd, Henry VI. JOHN CHAUNCY, son and heir of John, married Ann, daughter of John Leventhorp of Shingey Hall. He died May 7th, 1479, and was buried in the church of Sawbridgeworth. JOHN CHAUNCY, son and heir of John, married a daughter of Thomas Boyce. He died June 8th, 1510. JOHN CHAUNCY, son and heir of John, married Elizabeth, daughter of John Proffit, and widow of Richard Mansfield. He died June 4th, 1546. His sons were Maurice, Henry, and Robert. HENRY CHAUNCY, second son and heir of John Chauncy, held the manors of East Latham and Crayford in Kent; Barcomb in Sussex; Over Hall, Nether Hall, and Gifford's in Hertfordshire; Sampfords, Hemstead and Passebury in Essex—ten manors in four counties. He erected a mansion house called "New Place" on his manor of Giffords or Gelston, where he resided at the time of his decease, April 14th, 1587, 29th of Elizabeth. GEORGE CHAUNCY of Newplace and Yardleybury in Hertfordshire, the second son of Henry, at the decease of his brother John, became the representative of the family. He married Jane, daughter and heir of John Cornwall of Yardley. By his marriage he had several children. After the decease of his first wife, he married Agnes, or Ann, the daughter of Edward Welsh of Great Wymondley. She was the widow of Edward Humberston, by whom he had George, Edward, and Charles. He died in 1625. CHARLES CHAUNCY, born in Eng-

land 1589, was a son of George, and after his settlement in New England he became the second President of Harvard College. His son by his wife Catherine, daughter of Robert Eyre of Sarum, Wilts., and Agnes his wife; was REV. NATHANIEL CHAUNCY, born 1639 in Plymouth. The old Wiltshire family of Eyre enjoyed for several centuries the highest distinction within its native county. He was graduated at Harvard College 1661, and in 1673 married Abigail Strong. He died 1685. His son was REV. NATHANIEL CHAUNCEY, (here an *e* is added to the name,) of Durham, Connecticut. His wife was Sarah Judson of Stratford, to whom he was married October 12th, 1708. She was born February 16th, 1682, and died May 31st, 1745. Their son was ELIHU CHAUNCEY, born March 24th, 1710. He was Colonel of a regiment in the French war, and afterwards was Chief Justice of the County Court. He married Mary Griswold, daughter of Samuel Griswold of Killingworth. Colonel Elihu Chauncey died April 10th, 1791. His wife died March 1st, 1801, aged 83 years. Their son was JUDGE CHARLES CHAUNCEY, LL.D., of New Haven, Connecticut. He was born at Durham, May 30th, 1747, O. S. He was King's Attorney for the State, and Judge of the Superior Court. He married Abigail Darling, born November 9th, 1746. She was a daughter of Judge Thomas Darling of New Haven, Connecticut. Judge Charles Chauncey died April 28th, 1823. His wife died December 24th, 1818.

Blake, in his Biographical Dictionary, states that the Rev. Charles Chauncy—the second President of Harvard College, was born in England, 1589. He was first settled in the ministry at Marston, but became Vicar of Ware in 1627. Being fined and imprisoned for nonconformity, he determined to seek the peaceful

enjoyment of the rights of conscience in New England. He arrived at Plymouth 1638. He continued there about three years, and then took the pastoral charge of the church at Scituate, where he remained twelve years. The ecclesiastical state of England being now changed, he resolved to accept the invitation which he had received from his people in Ware to return to them. He went to Boston to embark, but the presidency of Harvard College being at this time vacant, by the resignation of Mr. Dunster, he was requested to accept that office. He was inducted into the office of President in 1654, and continued in this station until the time of his death in 1671, aged 81. His son, by his wife Catherine Eyre, Rev. Nathaniel Chauncey, was born in 1639, at Plymouth. He was graduated at Harvard in 1661, and in 1673 married Abigail Strong. He died in 1685. His son, Rev. Nathaniel Chauncey, was born in Hatfield 1681. He was graduated at Yale, and in 1708 married Sarah Judson. He died 1756. His son, Judge Elihu Chauncey, born 1710, married Mary Griswold, and died 1791, aged 81. His son, the subject of our sketch, was

JUDGE CHARLES CHAUNCEY, LL.D.

Judge Charles Chauncey is described by Rev. J. L. Blake, D. D., as a distinguished lawyer, born at Durham, Connecticut, May 30th, 1747. Removing to New Haven, he was admitted to the bar November, 1768, appointed Secretary for the State 1776, and a Judge of the Superior Court 1789. He was President of the First Agricultural Society in Connecticut, which he was mainly instrumental in founding. He was familiar with the ancient and modern languages;

with law, theology, and miscellaneous literature. Superior native faculties, improved by intense study for more than sixty years, rendered him one of the most learned men of the age, and his house was pre-eminently the abode of science, hospitality and religion. He married Abigail Darling, daughter of Judge Thomas Darling of New Haven.

The appended biographical sketch of Judge Charles Chauncey, LL. D., is taken from the published records of the New Haven Historical Society:

Charles Chauncey was a son of Elihu Chauncey born in Durham March 24, 1710. He was grandson of the Rev. Nathaniel Chauncey of Durham, great grandson of Rev. Nathaniel Chauncy of Hatfield, Mass., and great great grandson of President Chauncy of Harvard (the ancestor of nearly all the Chaunceys in this country); and he proved himself worthy of this excellent and honorable descent. He was born at Durham, May 30, 1747. In consequence of feeble health in the youthful period of his life, he did not receive a collegiate education. But such were the strength and quickness of his mind, such his zeal and diligence in study, and so rapid and extensive his acquisitions in learning, that this defect in his early training was fully supplied to him. He studied law with James A. Hillhouse, and was admitted to the bar in November, 1768. He at once took a prominent position in his profession, and steadily rose to eminence as an advocate. His wife was Abigail Darling, daughter of Judge Thomas Darling of New Haven, and the first home to which he introduced his young bride was the house he had just bought of John Danielson. It was a small building when Mr. Chauncey purchased it, but it gradually increased by successive

additions on every side except the front. Here Charles and Abigail Chauncey—he twenty-seven, and she twenty-six years of age—commenced housekeeping; and here they remained almost fifty years. They died in the home where all their children were born. Mr. Chauncey's success at the bar secured for him, in 1776, the appointment of Attorney for the State of Connecticut, and in 1789 he was elevated to the bench of the Superior Court. Both of these positions, so diverse in character, he filled with marked ability. In 1793 he resigned his seat on the bench and retired from the practice of law. From this time he devoted himself principally to reading, superintending the education of his children, giving lectures to a class of students, and preparing candidates for the bar. Such were his skill and success, that many of the most talented young men in the country were drawn to his instructions, and not a few of the eminent lawyers of the past generation received their legal training from his hand. In 1777, Yale College gave public testimony of his talents, by conferring upon him the degree of Master of Arts; and in 1811, Middlebury College honored him with the degree of Doctor of Laws. His thirst for knowledge was intense; he needed not the spur of ambition, or the pressure of official duty, or the necessity of subsistence, to urge him into the paths of literature and science. He loved study for its own sake. His reading was on the most extensive scale, and his investigations of the most thorough and exhaustive character, especially in the department of law. Descended from a long line of eminent ministers of the gospel, famous and mighty in their day, he had a peculiar fondness for theological researches, which he prosecuted with such zeal and success that he became one of the most intelligent theologians of the time. Endowed with a mind so vigorous, active and fertile, so highly cultured by discipline, and so richly stored with well-digested and classified learning, we

are not surprised that he was held in high respect by educated men; we can understand why President Dwight spent much time in his society, and can believe the tradition that the President sometimes, before committing it to the press, read his manuscript to the judge for his criticism.

Judge Chauncey made a profession of his faith in Christ at an early period of his life, and was a member of the First Church in New Haven. He served at one time as a deacon of this Church, though his name does not appear in the published catalogue of officers. He often represented the church in ecclesiastical councils, and was for a long time one of its most prominent members. His familiarity with theology, and church polity, drew to him many applicants for advice in religious matters, and he was often employed as counsel in ecclesiastical trials. When the Rev. Moses Stuart succeeded Rev. Dr. Dana in the pastorate of the First Church, Judge Chauncey did not sympathize in the religious change that followed. He was a friend of Dr. Dana, of his way of preaching, and of the theology which Dr. Dana ably represented. Taking exception to some sentiments advanced by Mr. Stuart in the pulpit, the judge withdrew from attendance on his ministry. This occasioned some inquiry and agitation in the church, but the matter was ultimately dropped, leaving Judge Chauncey in regular standing. He did not resume his attendance, however, even after the settlement of Rev. Dr. Taylor, with whom he was on terms of personal friendship; but it appeared that this continued absence was caused by physical infirmity which disabled him from attending. In a eulogy pronounced at his funeral, President Day speaks of Judge Chauncey's religious character in terms of unqualified confidence. He describes his declining years as hallowed by religious faith, and cheered by Christian hope, and he speaks of his closing hours as blest with the peace of God.

Judge Chauncey was sensitive to slights or wrongs, whether real or imaginary; yet in his family and among the friends in whom he confided, he was affectionate, genial, and happy in the love of others. His house was the home of all the domestic virtues and graces,—the true, the pure and the beautiful,—where intelligence and refinement shed their clearest and softest light, and where over all, religion spread her sacred mantle. Of this lovely circle Judge Chauncey was the honored head and center—loved and revered by all.

In height he was nearly six feet, stoutly built and corpulent. His features were strong and massive, the brow heavily overhanging his blue eyes, and the whole head and figure expressive of dignity and force. His death occurred April 38, 1823. His wife died Dec. 24, 1818. Their children were Charles, Elihu, Sarah, Abigail and Nathaniel. They were all carefully trained by the skillful hand of their parents. All the sons were educated at Yale College, and never had parents more reason to be satisfied with the results of their home training, than Judge Charles Chauncey and his accomplished wife, who was called a bright example of Christian excellence.

Their eldest son, CHARLES CHAUNCEY, was born in New Haven, November 17th, 1777, was examined and accepted for admission to Yale College at the age of ten, but was kept back a year, and then entered, and graduated at fifteen—one of the youngest graduates of the College. Young as he was, he stood high in his class for scholarship, and higher still for loveliness of character. His appointment at Commencement was a Greek dialogue, in which a talented colleague was his associate. Charles Chauncey, Jr., after studying law five years with his father, removed to Philadelphia, where he was admitted to the bar, and commenced that high and ascending career which in the course of a few years placed him among the first of

American jurists. A purer, more honorable or loftier character never adorned the legal profession. It was formed after the highest models of gentlemanly grace, christian integrity, and refinement. He died August 30th, 1849, and few have forgotten the burst of sorrow and exalted eulogy that from the press, the bar, and the pulpit, found eloquent utterance at the intelligence of his death.

President Day states that his thirst for knowledge was unbounded; and scarcely any department of literature, of history, of civil policy, or of theology, escaped his attention. The rich furniture of his mind was manifest to all those who had the opportunity of hearing him converse. In legal science, his investigations were profound and original. He did not content himself with treasuring up a confused mass of forms and precedents. The practice of the law he delighted to reduce to the invariable principles of justice. On political subjects, he had enlarged and liberal views. While he considered all rightful authority as proceeding from the people, he saw the necessity of checks and balances, to give stability to the government. But that in which he felt his own highest interests, and those of his fellow men, to be involved, was religion. He sought for the light which neither learning nor philosophy can bestow. He examined the evidences of Christianity, and consulted the records of antiquity. He weighed the cavils of unbelievers, with the arguments which are adduced, in support of the Scriptures. The result of his investigations was a settled conviction that the Bible is indeed the word of God. He early made a public profession of his faith, and as he advanced in years the effect of religious considerations on his feelings appeared to be more and more happy; inspiring him with grateful recollections of the past, and serene anticipations of the future. After he had reviewed in his last sickness, with deep emotion, the kindness of Providence to himself and his family, the

slumber of death came upon him gradually and gently, like the repose of the night upon him who has faithfully performed and finished the labors of the day.

SARAH the eldest daughter of Judge Charles and Abigail Darling Chauncey, was born Dec. 2nd, 1780, was married December, 1815, to William Walton Woolsey, who was married in his first nuptials to Elizabeth, sister of the late President Dwight, and mother of ex-President Theodore Dwight Woolsey. She died February 8, 1856. ABIGAIL, the second daughter of the Judge was born June 29th, 1785, and died June 14th, 1819. His second son, ELIHU, was born in New Haven, Jan. 15, 1779, was graduated at Yale College 1796; was admitted to the bar in Philadelphia, and was for a time associated with the late Mr. Bronson, as one of the editors of the *United States Gazette*. Retiring from the *Gazette* he devoted himself to financial pursuits, for which his mind was eminently qualified, and became a complete master of political economy. After having been for many years a director of the Bank of Pennsylvania, he was elected to take part in its executive administration. It is recorded that his great experience in matters of finance won for him the confidence of merchants, statesmen and capitalists, in their enterprises of magnitude, and in other ventures was frequently consulted by leading capitalists abroad. It was largely owing to his financial ability, vast resources and indomitable energy, that the work of the Philadelphia and Reading Railroad was completed. He was also one of the largest original subscribers to the enterprise of the West Chester Railroad, and it was mainly due to the influence of his name that the money was so readily obtained to complete it. Mr. Elihu Chauncey married Henrietta Teackle of Virginia, who died March 2nd, 1832. His death occurred April 8th, 1847.

The youngest son of Judge Charles and Abigail Darling Chauncey is thus described in a paper read by W. C. Fowler, LL.D., March 2nd, 1866, before the New England Historic Genealogical Society, Boston. The title of the paper is "Conditions of Success in Genealogical Investigations, illustrated in the character of Nathaniel Chauncey."

NATHANIEL CHAUNCEY, A. M.,

Was born at New Haven, Connecticut, on the 27th day of February, 1789. He was the youngest son of the Hon. Charles Chauncey, LL.D., of New Haven, for many years Attorney for the State of Connecticut, to which office he was appointed in 1776, having been previously the King's Attorney, under the Colonial Government. He was afterwards appointed Judge of the Superior Court of Connecticut, which office was held by him until 1793, when he resigned it, and devoted himself to reading and superintending the education of his family. In common with all, or nearly all, who bear the surname of Chauncey in the United States, he was a lineal descendant of the Reverend Charles Chauncey, the second President of Harvard College, who graduated as A. M., at the University of Cambridge, England, in 1617, and as Bachelor of Divinity, in the same University, in 1624. He was afterward elected Professor of Hebrew and Greek, in the same University. Nathaniel Chauncey, the subject of the present sketch, was graduated at Yale College in 1806, afterwards studied law, and was admitted to the Philadelphia bar, but his health had been impaired by close attention to his studies, and he was unable to prosecute a profession as arduous as the law. He soon

retired from it, and on the decease of his father, Judge Chauncey, he determined to pass several years in Europe, in travel and literary pursuits. During the residence of Mr. Chauncey in Europe, 1825–8, he occupied much of his time in ascertaining the lineage of his American ancestor—President Chauncey, of Cambridge—which he was enabled to trace, without missing a link in the chain, to Chauncy de Chauncy, a Norman Knight, who came to England in 1066 with William the Conqueror. Mr. Chauncey returned to the United States in the autumn of 1828, and was married June 8th, 1836, to Elizabeth Sewell Salisbury, daughter of Samuel and Nancy Salisbury of Boston. This most estimable and accomplished lady died in Philadelphia, May 22nd, 1850, leaving two sons, Charles and Elihu, named after Mr. Chauncey's distinguished brothers, Charles and Elihu Chauncey, of Philadelphia. They are both graduates of Harvard University. After the decease of his wife, Mr. Nathaniel Chauncey led a life of great retirement, employing his time in acts of benevolence and quiet charity, and in enjoying the society of his sons, and a few near relatives and cherished friends. In June, 1863, he was elected Vice-President of the New England Historic-Genealogical Society for Pennsylvania, in place of the Hon. William Darlington, of that State, deceased. Nathaniel Chauncey died Feb. 9, 1865, and his mortal remains were interred, by his request, in the burial ground at New Haven, where those of his beloved parents repose.

Following is a copy of a resolution passed by the Historical Society above named, at the time of his decease:

At the regular meeting of the New England Historic-Genealogical Society, holden March 1st, 1865, it was

Resolved, That this Society has heard with deep regret of the death of Nathaniel Chauncey, of Philadelphia, one of the Vice-

Presidents of this Institution, with which he has been many years associated; that his loss is not only a loss to his immediate family and friends, but to literature, and a wide and appreciative community of co-laborers in a field but recently under cultivation, but which is now admitted to be one of great importance, both to the present and future generations.

Resolved, That the sympathy and condolence of the Society be tendered to the bereaved family.

EDWARD S. RAND, JR.,
Recording Secretary.

The writer of this paper in some general observations remarks that ancestral virtues are the property of a family which ought to be preserved, and in order that they may be faithfully transmitted to posterity, they should be recorded, as in a public registry, with the associations of persons, times, and places in which they originally existed. Thus exhibited, these virtues awaken an interest in the hearts of living descendants, which incline them to imitate their ancestors in all that is good and praiseworthy; just as a motto on armorial bearings has helped to preserve in a family the trait of character which originally led to its selection. The genealogy of a family should not consist merely of names in the lines of descent, but in addition to these, it should present biographical sketches of those in the lines who ought to be held in lasting remembrance, and thus at once gratify a natural feeling of the heart, and conduce to its moral improvement.

Lord Lyndsay, in his "Lives of the Lyndsays," states that we do not love our kindred for their glory or their genius, but for those domestic virtues that expand toward ourselves. An affectionate regard for the memory of our forefathers is natural to the heart; it is an emotion totally distinct from pride, an ideal love, free from the

consciousness of requited affection and reciprocal esteem, which constitutes much of the satisfaction we derive from the lives of the living. In order to give form to a true ideal of the genealogy of a family, materials are needed, and the materials which enter into the composition of these genealogical notes have been carefully sought and obtained in various localities, and from many individuals, at home and abroad. The difficulty of collecting these materials, embracing as they do events distant in time and nearly faded into forgetfulness, no one can estimate who has not had experience in similar undertakings. Men appear on the stage in rapid succession, each strangely unmindful of those who have gone before, and hastening off, to be forgotten in turn. Thus the knowledge of events connected with family history is either lost, or recovered by the genealogist with great difficulty.

And yet there are those who believe in and cherish a certain affection in the human soul which is not merely that of friendship. It is the affection that men feel for kindred; for those who have descended from the same ancestor as ourselves, in whose veins courses the same blood as in our own. Nor is it confined in its exercise to families of the same household, but it holds in its tender embrace all who are related by a common descent. He whose creating fingers placed this affection in the human soul, knew its strength as a bond of union. It is true that there are those who have very little affection for their kindred, whether paternal, filial or fraternal, but such men will not be apt to enter upon genealogical investigations, nor would they achieve much if they made the attempt. Some of them might adopt the words of the old song,—

"Of all my father's family I like myself the best,
And if I am provided for, Old Nick may take the rest."

In genealogical investigations, facts must be separated from fiction, truth from falsehood, history from tradition, reality from dreams; and for this a sound and disciplined judgment is necessary. Hypotheses may be framed with advantage, theories may be adopted; but their value must be tested before they can be received as true. These qualifications Mr. Nathaniel Chauncey possessed to a remarkable degree, added to which was a conscientious regard for truth. He had a soul of honor that must speak the truth, and that soul was seated in a heart of courtesy which would not allow him to wound the feelings of others. In an article written by him on "Christian Courtesy," he shows, by a thorough analysis, the distinction between the love of truth on the one hand, and rudeness in its communication on the other. This distinction it was the impulse of his conscience, and the habit of his life to observe, both in his writings and his conversation. So unwilling was he to break a promise, even inadvertently, that he would refuse to receive a confidential communication coupled with the condition that he should promise not to disclose it. And yet no one could be more safely trusted. Thus qualified for genealogical investigations, and thus uniting in himself the conditions of success, he went to Europe in 1823, where he remained five years. In England he visited those towns and seats where, two centuries before, some of his ancestors were living, and made the genealogical investigations which appear in the pedigree of the family of Chauncey.

The following letter shows the interest which Mr. Nathaniel Chauncey took in the subject of genealogy:

NITHARDI ANGELBERTI

FILII, CARLI MAGNI IMP.

EX BERTHA FILIA NEPOTIS.

De Dissensionibus filiorum Lodhuvici Pij.,

Ad Annum usque DCCCXLIII.

LIBRI QUATUOR.

Ad Carolum Calvum Francorum Regem.

PREFATIO LIBRI I.

Cum, ut optimi mi Domine nosti, jam pene annis duobus illatam a fratre vestro persecutionem vos vestrique haud quanquam meriti pateremini antequam Cadhellonicam introessimus civitatem precepistis ut res vestris temporibus gestas stiti officio memoriæ traderem.

PARIS, JAN. 20, 1826.

MY DEAR BROTHER:

Above you have the title and the first sentence of the preface of a history which was written by one of your ancestors who lived a *thousand* years ago. I know not how you will be affected by the sight of it, and by the confessions I have been making for months past, about the trifling employment which consumes my time; I hope, however, you will not be altogether uninterested in the subject

that has taken such peculiar hold of my imagination. In analyzing my feelings, I have been disposed to think that the hope of giving pleasure to my brothers and sisters was the great charm of the pursuit that I have engaged in. Perhaps pride and vanity lie at the root of the matter, but it is not plain that they do. However, let the cause be what it may, I have never found any study so interesting as this very odd one of tracing the pedigrees, and learning the actions and characters of our remote ancestors. One of the libraries to which I resort is badly warmed, and the other has no fire in it at all, yet I spend in one or the other almost all the hours during which they are open. I have not yet begun to digest my memoranda, which already fill a quire of paper. The task will be no slight one, and I grudge the time that has been spent and is likely to be consumed in the work, but I cannot leave off. Often the end of my researches has seemed close at hand, when some new field of discovery was opened upon me, and I have been irresistibly impelled to explore it. The few pages which all this work will produce may seem to you but a very trifling result, for you have little idea of the pains I take to ascertain the truth, and of the pains which are necessary for that purpose. Genealogists are even more liable to error than other historians, and their mistakes and discrepancies are very provoking, but with all there are some facts which a concurrence of testimony will force us to believe. For example, it is plain from numerous writers that the Bigots were descended from the Guelphs to whom the royal family of England were proud to trace their origin. In the Museum in London is a history of the house of Guelph, written by the physician to the Duke of Clarence, and grounded upon documents collected within these few years by the duke himself. The work was published in 1821, and dedicated to the King. In the second page is this remark: "At a period when the present reigning families of Europe were

unheard of, or merely emerging into notice, the ancestors of George the 4th were already reigning in their greatest splendor." Thus you see that if this pedigree-hunting is a folly it is not altogether peculiar to your odd brother, and that people of the very highest rank in the old world care about their distant progenitors. But to return to the history, it seems from it that our blood ran in the veins of the Guelphs for nearly four hundred years, and that when at length a portion left the main stream, it was borne off by an Empress.

But I shall tire you with my folly so much beforehand, that when the tables which I mean to prepare and send over arrive, you will not have patience to read them, and my three or four months' work will be thrown away. I almost regret that it was begun; but when it was begun it was impossible to stop.

Much, however, as I confess I have been weak enough to care about our ancestors that lived hundreds of years ago, my interest in them and the great parts they played in the world is nothing and less than nothing in comparison with the solid satisfaction, the delight I have in contemplating the characters of the near friends with whom God has blessed me. One is a mere excitement of the imagination, the other an inducement for the deepest gratitude. I have traced our descent from very many who wore royal and even imperial crowns, but the worth and the love of the parents, brothers and sisters that God in mercy gave me, are far more valuable in my esteem than all the glory, wealth and power of our renowned ancestors.

Yours, most affectionately,

N. CHAUNCEY.

CHAS. CHAUNCEY, Esq.

The portrait which appears of Rev. Charles Chauncy, second President of Harvard College, is a perfect copy from a contemporaneous engraving for very many years in the possession of the family of Darling. As allusion has only incidentally been made to this distinguished man in the preceding pages, a few extracts from Cotton Mather's historical writings are here appended:

PRESIDENT CHARLES CHAUNCY,

the second President of Harvard College, was the fifth son of George and Agnes Chauncy. He was baptized November 5th, 1592, in Yardley-Bury Church, Hert. From long lines of ancestors converging in him, he received those intellectual and moral endowments which, developed by education and the grace of God, made him one of the lights of the age in which he lived, both in England and America. He was pre-eminent among the Pilgrim Fathers for his learning as a scholar, for his genius as a poet and orator, and for his piety as a Christian. The training necessary to his entrance into the University he received at the Westminster school. Having completed his preparatory studies, he entered Trinity College, Cambridge, where he proceeded Bachelor in 1613, and Master of Arts in 1617. Here he prosecuted his studies with so much diligence that he became a Fellow of the College, and was honored, 1624, with the degree of Bachelor of Divinity. In consequence of his distinguished attainments in Oriental literature, he was chosen Professor of Hebrew, but soon after he resigned that position to receive an appointment to the Greek professorship. In 1627 he became vicar of Ware, and was

eminent as a preacher of the gospel. It was at this place that he became involved with difficulties with the government, by reason of his opposition to the *Book of Sports*. This book, drawn up by Bishop Moreton, and dated from Greenwich, May 24th, 1618, in the 15th of James I., is to this effect: "That for the recreation of his people, his Majesty's pleasure was that after the end of divine service, they should not be disturbed from any lawful recreations; such as dancing, leaping, vaulting, or other sports, so that the same may be had without impediment to divine service."

The Puritan preachers greatly desired to repress festivals on the Sabbath; and therefore an effort was made by those opposed to the proper observance of the Sabbath, to create an impression that the reformed religion was incompatible with the liberty which belonged to the people. To this desecration of the day Mr. Chauncy was strongly opposed, and as preaching on the afternoon of Sunday was prohibited by statute, he would in that part of the day catechise both old and young. The bishop was not satisfied with this substitution, and said that "*catechising was as bad as preaching*." Bishop Laud was determined to bring the Puritan divines to an exact conformity—cast them into prison, or drive them out of the land. Mr. Chauncy did not escape the vengeance of this tyrannical prelate. In January, 1629, he was questioned in the high commission court, for having said that idolatry was admitted into the church, that Baal was received, and that men of courage were wanted to remind the prelates of their neglect. He was admonished by the archbishop to regard the discipline, rites, and ceremonies of the Church of England, and warned that if he was again prosecuted in the high commission for any similar offence, he would be proceeded against with all severity. This was not the end of his troubles, for in 1635 he was again brought before this tribunal for opposing the railing in of the

communion table at Ware; when he was suspended, cast into prison, and condemned to costs. He was soon released, however, and in 1637 he left England, and arrived in Plymouth, Mass., a few days before the great earthquake which happened June 1, 1638. Here he preached the gospel for about three years, and was greatly blessed in his ministry. In 1641 he was elected pastor of the church at Scituate, but the records show that he was not well pleased with the pastorate. The salary which he received was not sufficient for his support, and some of his people offered to give him a deed of a house and land if he would spend his life in Scituate. This offer Mr. Chauncy declined. The deed was then made to the church, and the same year the church conveyed it to him by deed of gift. Though this property was granted without any condition to be performed on the part of the minister, yet on his retiring at the close of the same year he relinquished this improved real estate to the church. His people at Ware had sent him an invitation to return and be their minister. Times had changed in England, and his party were in power. Laud, his persecutor, had given his head to the block to expiate his crimes, and his friends of the University of Cambridge also urged him to return. Accordingly he went to Boston to take passage for himself and family to England. The overseers of Harvard College, not willing that the country should suffer the loss of so valuable a man, on November 2nd, 1654, tendered to him the place of President. He accepted the office, and his inauguration was solemnized November 29th, 1654. He was now where his influence could be proportioned to his talents and learning. He was a most indefatigable student, which with the blessing of God made him a most incomparable scholar. He rose very early, about four o'clock, both winter and summer; and he set an example of diligence hard to be followed. His active piety, his great talents, his extensive learning

were appreciated by a wide circle of friends and admirers. Mather in referring to Rev. Charles Chauncy says:—"But if the whole country were sensible of the blessing which New England enjoyed in our Chauncy at Cambridge, the church at Cambridge in which he sometimes preached had also particular cause for rejoicing."

This remarkable testimony to his character and influence has no parallel, so far as is known to the writer, in the history of the Puritan worthies in New England. On first rising in the morning he devoted himself to private prayer, and at the regular hour he visited the college hall, and expounded a chapter from the Old Testament, which was first read from the Hebrew, with a short prayer before and after. About eleven each forenoon he retired for secret prayer, and at four in the afternoon he did the like. In the evening he expounded a chapter of the New Testament, which was first read in Greek, in the college hall, with a prayer in like manner before and after. He also repeated this in his family, and at nine in the evening he retired for another hour of secret prayer before the Lord. On the morning of each Sabbath he preached a sermon in the college hall which lasted for three-quarters of an hour. Besides this, he often set apart whole days for prayer, with fasting alone by himself, and sometimes he spent even whole nights in prayer. Many days of prayer with fasting, he also kept with his religious consort; and many such days likewise with his family, inviting godly neighbors to join them. So sensible was the church at Cambridge of the blessing which New England experienced in the great piety of President Chauncy, that its members devoted one whole day in giving thanks to God for the mercy enjoyed by the presence among the people of this godly man. Some minds never seem to grow old, but retain even on the verge of extreme old age the same freshness of feeling, and the same vigor of intellect which they had in their early

prime. The mind of President Chauncy belonged to this class. It continued earnest, strong, active to the last, bearing fruit even in old age. On one occasion his friends endeavored to discourage this venerable man from preaching a sermon on a cold winter's day, and one of them said, "Sir, you will certainly die in the pulpit." Pressing on more vigorously through the snow-drift he answered, "How glad I should be if what you say might prove true!" This eminent soldier of our Lord Jesus Christ continued to endure hardship as a faithful standard-bearer of the Master. When his friends pressed him to remit and abate his labors, he would reply, "Oportet imperatorem stantem mori;" accordingly he stood beyond expectation in the learned camp where he had been a commander. At length, on the commencement of the year 1671, he made a farewell oration, and the end of this year proved the end of his days on earth. During his last moments, when asked to give a sign of his hopeful and joyous assurances of his entering into eternal glory, the speechless old man lifted up his hands as high towards heaven as he could reach them, immediately following which his ripened soul went up to God February 19th, 1671, in the eightieth year of his age.

"Laws, freedom, truth, and faith in God
Came with those exiles o'er the waves,
And where their pilgrim feet have trod,
The God they trusted guards their graves.

And here Thy name, O God of love,
Their children's children shall adore,
Till these eternal hills remove,
And spring adorns the earth no more."

—*Rev. Leonard Bacon, D.D.*

Dar. Chauncy

1649.

Second President of Harvard College.

THE relation which history holds to biography is intimate, for the one when combined with the other opens up great facilities both in the researches of the past, and in those to be made in future years. Biographical history incites the commendable ambition of youth, and furnishes them with salutary lessons. The most eminent masters of mental culture have all fully appreciated the advantage of biography as an instrument of education; and with their opinions the experience of teachers will coincide. Such works therefore may properly take their place among the permanent literary records of the country.

ELY.

Prominent in the list of names is that of ELY, but it is not shown that the American Elys are related in any way to the titled family bearing that name in England. The writer, however, can testify that the present head of the Ely family in England, is in every way worthy of this honor, as it was his privilege frequently to meet in pleasant intercourse Lord and Lady Ely, while spending a winter in Cairo, Egypt.

There is a cathedral town of England, county of Cambridge, on the river Ouse, in the fen country, bearing this same honored name. Here a monastery was founded about 673 A. D. The cathedral in architecture exhibits a combination of early Norman and Gothic styles; it was erected in the eleventh century. The city became a

bishop's see in 1107. It is not known that any of the ancestors of the American family of Ely were connected with the early history of this place, and it yet remains for an Ely to prosecute with the same energy as a Chauncey, the genealogical search in Great Britain and on the Continent. To give a complete genealogy of the Ely, or any other family herein mentioned, does not come within the scope of this Memorial; only brief biographical and historical sketches of several nearly related members, are introduced. According to Rev. W. B. Cary, there were three distinct settlements of the Ely's in this country in the seventeenth century. The first was that of Nathaniel Ely, in Massachusetts, in 1635, near the present city of Springfield; the second that of Richard Ely, at Lyme, Connecticut, in 1660; the third was begun by Joshua, at Trenton, New Jersey, in 1683. Richard arrived in Lyme during the year of the Restoration in England, and being a Puritan he sought New England, that he might exercise his religious faith with none to molest or disturb. When Charles I. of England, with his halberdiers, invaded the House of Commons in 1642, Richard Ely sided with Parliament against the king's infringement of the liberties of the English people, and continued a noble supporter of the institutions of law and just government. Previous to his emigation he lived in Plymouth, England. Richard Ely became the possessor of a large tract of land upon which a portion of the town of Lyme was subsequently built.

Truly it has been said that the renouncing by Richard Ely of his comfortable home in England, is not only a glorious picture of noble heroism, but it indicates plainly a firm adherence to principle and unflinching resolve, in the face of trouble and danger. There are yet in existence a few relics which once formed a portion of the personal effects of the first Richard Ely. Among them may be mentioned "The Ely Tankard," brought from England by him about

1660. Richard married a sister of Colonel Fenwick of Saybrookport. His wife died November 12th, 1683; he survived her about one year, dying on the 24th of November, 1684.

Colonel Fenwick was the husband of Alice (Lady Fenwick,) whose tomb is yet to be seen in the Saybrook cemetery. The tankard has been handed down by inheritance through either male or female line to the present day, and it is now owned by Richard S. Ely of New York. This relic of sterling silver has upon it the London mark of the silversmith, and its date of manufacture is believed to be about 1630.

Another treasure is an oaken chest of massive strength which was brought by the first Richard on his voyage to this country. It was inherited by Margaret Ely, his great granddaughter; remaining in the family of Mrs. Ely, and that of her son, and in the same house, more than a century. Margaret Ely married Eliab Pratt of East Hartford, Connecticut, and this chest contained the wedding outfit. A few years ago the chest was bequeathed to the granddaughter, Mrs. E. M. Seymour, of Syracuse, N. Y., who states that it is yet in excellent preservation.

Another family inheritance is a ring bearing the arms of royalty —a present from Charles IX. of France, to an ancestor of Richard Ely. This ring is said to have been presented by the king as a safeguard, at the time of the massacre of French Protestants, which commenced at Paris August 24th, 1572, and continued for several days; during which time many Huguenots lost their lives. There is a tradition among the older representatives of the Ely family, that they were of French extraction, and at the time of the massacre of St. Bartholomew made their escape. A great ancestor, named Joseph, held a high position under the king; and this ring, bearing

the royal crest, originally belonged to him. This curio is now in the hands of Joseph E. Ely, a resident of Binghamton, N. Y., into whose possession it came upwards of fifty years ago.

William D. Ely, of Providence, R. I., who has a fine taste for historical studies, and who has recently read before the Rhode Island Historical Society an able paper on "Settlement of Warwick, 1642," and the Seal of the R. I. Historical Society (since published), furnishes this note:—"So far as there is any record among books on antiquities, chronicles, etc., in the Congressional Library at Washington, Nicholas de Ely was the first de Ely in history. He was the Bishop of Worcester in 1268, and of Winchester till his death in 1286. The author of the "Lives of the Lord Chancellors," Lord John Campbell, an advocate himself for descent and privileges, stigmatizes one Nicholas as a tool of the Barons. But how, he adds, 'was he more of a tool than the noble lord himself?' That Nicholas de Ely was a man of energy and learning, is plain from Sir John's own showing. Burke traces the family to this same Nicholas, and the way he accounts for the loss of the "de" from the name, is that in the reign of Charles I., 1638, when the family left the Cavaliers and joined the Democrats, they tore away the "de."

Reverend Richard Ely, whose sermon has already been given, was the eldest son of Deacon Richard Ely of Lyme, by his father's second marriage to Phebe Hubbard of Middletown. He was born in Lyme, September 30th, 1733; his education was obtained at Yale College. After he was graduated, he studied theology, was ordained to the ministry, became pastor of a church in North Bristol, and died August 23rd, 1814. He prepared his two sons for Yale College, giving them later a medical education, although the youngest, William Ely, of Hartford, did not follow the profession.

HULDAH ELY, another daughter, married Uriah Hayden; and Amelia P. Hayden, the daughter of this marriage, was united in wedlock to Captain H. L. Champlin, 1815. The only sister of Uriah Hayden married Nathaniel L. Griswold of New York, who was the founder of the old shipping house of N. L. Griswold & Co., and who died many years ago.

WILLIAM ELY of Hartford, son of Rev. Richard and Jerusha Sheldon Ely, was born at Guilford, Connecticut, January 10th, 1767. He was graduated at Yale College in the Class of 1787. Personal dignity was in him always a prominent characteristic, and in college his deportment was such as to command the respect of his classmates. After leaving college he studied medicine for a short time, but soon relinquished it to engage in commercial enterprises. It is stated in Mrs. Stewart's "History of the Ely Re-Union," that when war between France and England threw the carrying trade of the world largely into neutral hands, he built a ship and sailed in her to the East Indies, as owner and supercargo. With his usual energy on his various voyages he studied navigation and made himself master of the science. He became well acquainted also with the Dutch language during his residence in Holland, in which he was able to converse with facility. During one of his voyages (when his knowledge of navigation came into practical use), the ship encountered a cyclone. So terrible was the tempest that the captain and officers of the vessel renounced their commands and begged him to save the ship if in his power. Clear-headed and self-possessed, he assumed the new responsibility and by his own example with new hope so fully inspired the crew that he carried the ship, with her large and valuable cargo, safely into port. From that day he made a resolution not to own nor venture his interests in a ship which he did not command. His action on the occasion leading to this resolve affords

but a single illustration of the superb moral and physical courage that ever characterized his life. The various enterprises of Mr. William Ely soon enabled him to acquire a fortune and thus retire from active business. His piety was simple and sincere, and he always exhibited the largest charity for others. Serene in the conscious rectitude of his own purposes, ever gentle with all human weaknesses and the opposition of willful men, he could calmly wait till impatience had exhausted itself in fruitless struggles, and then accomplish the contemplated good. Conscientious to a high degree in the discharge of every obligation and engagement, he shrank from no danger and spared no effort in pursuing the path that seemed to him that of duty. When Commissioner of the American Asylum for the Deaf and Dumb, by reason of his efforts with the leaders in Congress, and with the Secretary of the Treasury, he secured a valuable property for the Asylum, which is now estimated in value at more than a half million dollars.

Philanthropic in his views, he was active in work for the public good, and as one of the pioneers in internal improvements, he was the executive right arm of the Connecticut River Company. Under his special directions a shoal water steamboat was built, by which the upper waters of the Connecticut river were first opened to successful steam navigation, which was extended as far as Barnet, Vermont. William Ely married, in 1811, Clarissa May Davis, youngest daughter of Major Robert Davis of Boston. He died February 21st, 1847, at his residence in Hartford, Connecticut. His wife departed this life May 7th, 1882.

Major Robert Davis, the father of Mrs. William Ely, and the grandfather of her niece, Mrs. Charles Chauncey Darling, was an

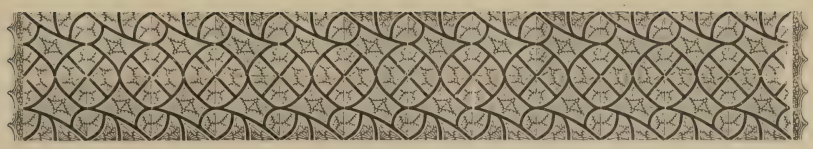
officer of Artillery in the revolutionary army. He was in service at the siege of Boston, and was one of the famous tea party who threw the tea overboard in Boston harbor. When the American soldiers followed the retreating British to the outlet of the harbor, he sent to his wife by a special messenger the earliest news of their final departure, written on part of a barrel-head, the only stationery then at hand. He was brother of Hon. Caleb Davis, Speaker of the House of Representatives, Massachusetts, 1780, and delegate from Boston to the Massachusetts Constitutional Convention in 1787. Another brother was Brigadier-General Amasa Davis. All his brothers resided in Boston, and were members of the "Ancient and Honorable Artillery Company of Massachusetts." The date of the membership of Major Robert Davis, as the records show, was 1786.

Adeline Eliza Darling;

WIFE OF

Rev. Charles Chauncey Darling.

"TIME is a river deep and wide:
And while along its banks we stray,
We see our loved ones o'er its tide
Sail from our sight, away, away."



ADELINE ELIZA DANA, the first daughter and second child of William and Eliza Dana of Boston, Mass., was born in that city June 12th, 1798, and was baptized by the Rev. Dr. Lathrop, July 2nd, 1798. Possessing a very kind disposition and unusually attractive in manner, she was always popular among her early associates and endeared herself greatly to her family. As her parents died during her days of girlhood, she found a new home with her aunt Clarissa May Ely of Hartford, the younger sister of her mother, and daughter of Major Robert Davis of Boston, to whom allusion has already been made. This aunt, whose personal beauty is said to have been only equaled by the loveliness of her character, married as previously stated, William Ely of Hartford. It was at the home of Mr. and Mrs. William Ely that the Reverend Charles Chauncey Darling found his bride. The mental qualities of Mrs. Darling were of a high order, and these she retained to a most remarkable degree even to the very latest period of her life. As she was peculiarly bright, attractive, and eminently refined, her presence was a welcome addition to the social group.

While she was a sincere and earnest Christian, there was nothing stern or ascetic in her nature. A friend in alluding to her character truly said, "that to her mind this was a pleasant world in which to live; she rejoiced in its beauty, light and life, and in the warm and loving friendships which it brought." In this wife, her husband found a devoted, cultivated, and most excellent companion to share his toils, and to cheer him through his long voyage of life, from comparative youth up to nearly fourscore years and ten. In the midst of the changes and chances of this mortal life she was most faithful, passing to her eternal home about five years before her husband. She died at Saratoga Springs, N. Y., September 11th, 1882. The funeral service was conducted by Rev. Drs. Peter Stryker and Iræneus Prime. The remains were interred in the burial plot jointly owned by the families of Chauncey and Darling, in the cemetery at New Haven, Connecticut. Among the various obituary notices which appeared in the newspapers, were two which so truly represent her character, that they are herewith transcribed.

[*From the New York Observer, October 12th, 1882.*]

"The announcement of the death of Mrs. Adeline E. Darling, wife of the Rev. Charles Chauncey Darling, brought sorrow to friends beyond those of her immediate home circle. While they tenderly sympathize with her family in this heavy loss, it is fitting to remember the rare qualities that made her admired as an acquaintance and beloved as a friend. Graceful in her manners, of quick and cultivated intellect, she retained to the last a vivacity that made her society equally charming to young and old; and many will feel, in this bereavement, that a light has gone out of the days that

remain to them here. It shines, it is true, upon another shore, but their lives are darker for the want of a tender friend, a cheerful helper in their perplexities, and a sharer of their burdens. While they would not recall her from the heavenly rest, upon which she has entered, they grieve that they shall see her face no more."

[*From the New York Evangelist, Thursday, October 19th, 1882.*]

"Many readers of the *Evangelist* have been saddened by the decease of Mrs. Adeline E. Darling, the wife of Reverend Charles Chauncey Darling, and mother of Gen. Charles W. Darling of Utica, N. Y. Her lovely Christian character, her cultivated mind, and her kind and gentle disposition, as well as her charming manner, will ever live in the memory of all those friends whose privilege it was to know her. Her presence was a blessing. She has gone to the bright home to which she looked forward with a happy confidence in her Saviour who had promised it; and she is now enjoying the full fruition of a beautiful and consecrated life. For more than fifty years she had been an exemplary member of the Christian Church, and although a delicate constitution had prevented great activity in her church relations, she was a light in the world, reflecting the example of her Saviour, and silently attracting others to the cross of Christ. Though dead, she yet lives, and her memory will long be fragrant as well as precious to the large circle of friends who now mourn her departure. 'She now sleeps in Jesus, and in the morning of the resurrection she shall awake in His likeness.' Truly, the memory of the just is perfect."

When a beautiful life has ended, and a sainted spirit entered the heavenly rest, survivors pause to reflect upon a blessed memory, and to consider the completeness of the Christian faith. The influence of such a life touches many wants, bears a noble testimony to Christian worth, and continues its mission, growing wider in its influence as the years glide swiftly past. Such were the elements of character which marked the life of Mrs. Charles Chauncey Darling. Gentleness of manner, and kindness of thought and word toward all, won for her the love and affection of all with whom she was brought in contact. Furthermore, in the bestowal of her kindness there was never the slightest degree of hesitancy, for she intuitively knew who were worthy, and would discriminate with quick perception. In the Greek anthology we are told that "swift clemency is best; a long delay in kindness takes it all away."

Kind words are more than coronets, and simple faith than Norman blood.—*Tennyson.*

Acts of kindness and of love are not to be neglected; the best portion of a life well spent are the little nameless unremembered acts of kindness.—*Wordsworth.*

"There is no man whose kindness we may not sometime want, or by whose malice we may not sometime suffer."

The ancestry of Mrs. C. C. Darling dates back to early colonial times; RICHARD DANA, the progenitor of the family, settling at Cambridge in 1640. From that patriarch has descended a numerous family, and many have attained distinction as jurists, poets, scientists, divines, doctors, and writers of every class. The spirit of Richard of 1640, could it look over the long and numerous line of descendants, would probably find as many representatives of this name on the roll of

honor, as any of the Puritan Pilgrims of that day. To New England belongs the honor of having given the world a collection of literary men unequaled for social purity and uprightness by any or all of the great intellectual circles of this or any other age. WILLIAM DANA, the father of Mrs. C. C. Darling, was the son of BENJAMIN DANA. He was born in 1767, and married Eliza Davis, eldest daughter of Gen. Robert Davis, a brief history of whom has already been given. There are now in possession of the writer two exquisite miniatures, on ivory, of William and Eliza (Davis) Dana, (the parents of Mrs. Darling), painted from life, by Malbone, nearly a century ago. From these were copied the beautiful engravings to be seen in the April number of the *Magazine of American History*. These miniatures are quite as fresh and well preserved as if painted in very recent years. In this connection it may be well to say that Edward G. Malbone, born 1777, at Newport, Rhode Island, attained a very high reputation as a miniature painter. He visited London, May, 1801, and was presented to the President of the Royal Academy, who showed him much attention, and urged him to remain in England, assuring him that he had nothing to fear from professional competition. He preferred his own country, however, and returned to the United States at the close of the same year, where by reason of intense application to his professional labors, his health became so much impaired, that in the summer of 1806 he was compelled to try the effects of a change of climate. In the beginning of winter he therefore took passage in a vessel bound for Jamaica, but the change not producing much benefit, he returned to Savannah, where he died May 7th, 1807.

Mrs. Eliza (Davis) Dana, the mother of Mrs. Charles Chauncey Darling, after the decease of William Dana, married September 25th, 1802, her second husband, THOMAS CHANDLER, born in Worcester,

Massachusetts, January 11th, 1768. The marriage ceremony was performed by Rev. Aaron Bancroft, at Worcester. He was a graduate of Harvard College 1787. During the hostile attitude of France in 1798, a company of sixty rank and file was formed in Worcester under Captain Thomas Chandler. It was called the "Worcester Volunteer Cadet Infantry," and was cantoned at Oxford during the following winter. Thomas Chandler was a son of Hon. John Chandler by Mary Church, his second wife, whose father was Colonel Charles Church of Bristol, Rhode Island. Captain Thomas Chandler died May 13th, 1804. He was the uncle of Hon. George Bancroft the historian, and the grand uncle of Hon. John Chandler Bancroft Davis, U. S. Minister at Berlin in 1875. Eliza Davis was considered one of the most beautiful and accomplished ladies in Boston, and it is therefore not a matter of wonder that after the decease of Captain Chandler she married again, December 8th, 1805, a third husband, whose name and residence was James Rowan, Boston, Massachusetts. She died Thursday evening, Oct. 16th, 1806, ten minutes past nine, at the early age of 28 years, and her remains were interred in the Bancroft tomb at Worcester, Mass.

The following inscriptions throw much light on the character of some of the names just mentioned:

INSCRIPTIONS ON A MONUMENT IN WORCESTER RURAL CEMETERY.

(*North.*)

HERE REST
THE MORTAL REMAINS
OF THE REV. AARON BANCROFT, D.D.
BORN IN READING, NOV. 10, A. D. 1755.
ORDAINED PASTOR OF THE SECOND PARISH IN WORCESTER,
FEBRUARY 1, A. D. 1786.
HIS SPIRIT ASCENDED TO GOD WHO GAVE IT,
AUGUST 19, A. D. 1839.

(*West.*)

IN HONOUR AND GRATITUDE
TO A DEVOTED PASTOR,
WHO GATHERED A LITTLE FLOCK
OF CHRISTIAN WORSHIPPERS,
IN DAYS OF OPPOSITION, STRAITS AND TRIALS,
VINDICATING FOR THEM
THE GLORIOUS FREEDOM TO WORSHIP THE ONE GOD,
ACCORDING TO THE TEACHINGS AND EXAMPLE
OF THE BLESSED SAVIOUR,
GIVING THEM UNION, STRENGTH AND INCREASE,
BY HIS LABOURS AND HIS LIFE,
IN A MINISTRY OF FIFTY-THREE YEARS;
THE SECOND PARISH IN WORCESTER
ERECT THIS MONUMENT.

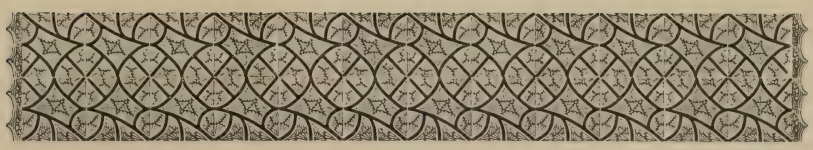
(*South.*)

A SPIRIT, FREE TO CONCEDE AS TO CLAIM
ITS DEAREST TREASURE, CHRISTIAN LIBERTY;
FEARLESSNESS IN THOUGHT AND DUTY;
READY AND VARIOUS POWERS OF LEARNING AND OBSERVATION;
A CLEAR AND FORCIBLE EXPRESSION;
AN ARDENT TEMPER
SUBDUED TO THE CALMNESS OF CHRISTIAN PHILOSOPHY;
UNIFORM PRUDENCE IN COUNSEL AND ACTION;
A WARM HEART AND COURTEOUS MANNERS;
AND DEVOTED FIDELITY IN ALL RELATIONS
OF PUBLIC AND PRIVATE LIFE;
GAVE TO OUR REVERED PASTOR
A MORAL POWER,
WHICH EXTENDED TO A LARGE CIRCLE
BEYOND THOSE, WHOSE HAPPINESS IT WAS
TO KNOW HIM BEST AND LOVE HIM MOST.

(*East.*)

HERE REST
THE MORTAL REMAINS
OF LUCRETIA BANCROFT,
DAUGHTER OF JUDGE JOHN
AND MARY CHURCH CHANDLER,
BORN JUNE 9, A. D. 1765.
MARRIED TO THE REV. DR. BANCROFT OCT. 24, A. D. 1786.
DIED APRIL 27, A. D. 1839.
WITH ZEALOUS AND UNTIRING SYMPATHY
SHE SHARED AND RELIEVED
THE PIOUS LABORS OF HER HUSBAND,
AND WAS NOT LONG SEPARATED FROM HIM
BY AN EARLIER SUMMONS TO HER REWARD.
HER ARDENT FRIENDSHIP, HER ACTIVE BENEVOLENCE,
HER MANY VIRTUES,
AND HER EFFORTS AND SACRIFICES
FOR THE WELFARE
OF THE SECOND PARISH IN WORCESTER,
SHOULD EVER BE HELD
IN GRATEFUL REMEMBRANCE.

Elisha Colt Darling.



ELISHA COLT DARLING, the second son of Rev. Charles Chauncey and Adeline Eliza Darling, his wife, was born in New York, February 25th, 1833. His parents holding in high esteem their relative, Mr. Elisha Colt of Hartford, Connecticut, on the christening of their boy named him for the former. He was a quiet child, very impressible, thoughtful in his ways and as attentive to the more serious concerns of life as those less significant. As early as his fourteenth year he united with the University Place Church, New York, then under the pastorate of Rev. George Potts, D. D. This same year also found him applying for admission to the freshmen class in the University of the City of New York, whose full course he pursued and was graduated with honor, June, 1851. His brief career as well as his record at this institution is best described by his classmates, in the accompanying resolution and remarks:

UNIVERSITY OF NEW YORK.

A meeting of the Class of '51 was held July 14th, 1852. On motion, Wm. H. Van Mater was appointed chairman, and Charles

S. Webb, secretary. Henry D. Noyes, George W. Vanderlip, and Frederick G. Burnam, were selected to draft resolutions expressive of the feelings of the Class occasioned by the intelligence of the death of Elisha C. Darling. The committee reported the following resolutions, which were unanimously adopted:

Resolved, That in the death of our late beloved classmate, Elisha C. Darling, we have lost a friend whose talents, social qualities and virtues, have always commanded our highest respect, admiration and affection.

Resolved, That it is becoming to recognize the hand of God in inscrutable providence which has removed from us one so young and so promising, and to heed the solemn admonition. Nor can we doubt but that the fragrant recollection of his attainments, diligence and piety, will ever stimulate us.

Resolved, That in tendering to his sorrow-stricken parents and brother our cordial sympathy, we share the trust, full of consolation, that his name, so deeply engraven on our hearts, is "written in the Lamb's book of life."

Resolved, That a copy of these resolutions be presented to the relatives of the deceased, and published.

WILLIAM H. VAN MATER,
Chairman.

CHARLES S. WEBB, *Secretary.*

At a special meeting of the Delta Chapter of the Psi Upsilon Fraternity, July 15th, 1852, the following resolutions were unanimously adopted:

Resolved, That we have heard with no ordinary emotions of sorrow, of the death of our brother, Elisha C. Darling, whose talents commanded our highest admiration, and whose warm and noble heart had won our deepest love.

Resolved, That we will ever cherish the recollection of his virtues, and with the sacred memories of the past indelibly impressed upon our hearts, we resign him to the bosom of his heavenly Father, grateful that he was pleased so long to lend us the brightness of our brother's fellowship.

Resolved, That beneath that Father's chastening hand we will again bow, remembering that in love and wisdom He works His wondrous will; feeling also that our brother's end was one of peace, as his life was one of prayer.

Resolved, That to the little family circle from whom he who was their joy and pride has gone—to father, mother, and brother, in their solitude—we offer the sympathy of those who share with them the desolation.

Resolved, That, in respect to his memory, the Chapter shroud their badges in mourning for thirty days.

FRANCIS N. ZABRISKIE,
HENRY R. STILES,
ISAAC S. HARTLEY,
} *Committee.*

Later the following appeared in one of the religious newspapers:

THE EARLY DEAD.

It is often well to teach by examples. By this means, conspicuous models of nobleness and virtue are so made illustrious that we who survive are stimulated to a better life and a stronger faith. I desire in this article to portray a character and narrate a life which, I doubt not, will benefit those who read them, even as they instructed the friends who studied them from nature. Elisha C. Darling died at the age of nineteen years. Yet in that brief space, I know of few who had accomplished as much. Though in delicate health during his boyhood, he was graduated honorably at the New York University at the early age of eighteen. He was then connected with the press for a considerable time, where he labored with diligence and ambition until his health gave way before his arduous duties; and he was about to study the law when Heaven proclaimed that he had finished his work, and took him to its rest. He was singularly accomplished. Those who witnessed his graceful manners, his eloquent conversation, and his expressive face, all felt and acknowledged the fascination of his society. As a writer, he was exceedingly graphic in his style and mature in his thoughts, and had enriched the pages of many of our journals by his anonymous contributions. He was gifted with an exquisite musical and artistic taste, and great mechanical ingenuity. His mind was of a high order, witty, keen, and critical, and with the industry by which he cultivated his powers, bade fair to elevate his name to a high place in our literature. Of his character, the elements were a nobleness which towered above all that was mean or false, a tender regard for the feelings of others, firmness, constancy, ambition, independence,

and benevolence. His social qualities were strikingly developed, and to his family, his societies, and his friends, he was devotedly attached. There was one quality in particular deserving of remark, namely, his earnest desire to make his friendships fruitful, and his quiet but constant efforts in behalf of his associates. I could point to cases in which he was not only the first to discover the merits of college companions, but in which he took pains to point them out to his friends, and to enlist their sympathies, until he had made heroes out of those whose modesty would else have kept them always in obscurity. Many a friend owed much of his appreciation and good name to these efforts and defenses. But it is to his religious character that I would chiefly and most lovingly advert. When but fourteen years old he united with the church, and ever since, those who saw his external deportment felt, and those who were admitted to the secrets of his heart knew, that he walked in the faith of Christ. During the last year of his life, especially, he often told the writer of the increased joy he derived from his religion, and the strengthening of his faith in the Saviour. His piety was not of an obtrusive, or even of an enthusiastic kind. It was with him a principle which lay at the foundation of his character, by which he regulated all his actions. The love and worship of God was to him the grand object of existence, and all else was subordinate. Thus his life, nourished by faith and prayer, bore the fruits of consistency, stern morality, and conscientiousness. Nor was his religion of an incommunicable kind. As in every other possession, he strove to make it profitable to others, and to have them endowed with the same hope. Accordingly, his labors were indefatigable, both in the extended field of society and in the intercourse of his individual friends. His devotion to the Sabbath school cause was complete, and the Mission school in which he labored was to him one of the

pleasantest scenes on earth. He was one of the eight or ten gentlemen who met for the first time to deliberate upon forming the "Young Men's Christian Union," (now called *Young Men's Christian Association*,) and to the last he viewed that association with high hopes and warm affections. His desire was to prepare himself for the ministry, but the delicacy of his constitution obliged him to relinquish the hope. But his disposition was extremely modest, and therefore it was to his private friendships that he chiefly labored for Christ. And here he never obtruded his subject injudiciously or offensively, bnt, by the beauty of his life, the purity of his consecration, and that quiet influence which is unseen but felt, he gradually drew them away from bad associates, implanted new tastes, and invested religion with new beauties in their eyes. The writer could point to many instances where he had gradually led the mind to Jesus, and crowned his friendship with the highest benefits he could bestow. With gratitude he could point to himself as one who owes to this departed friend the influence that moulded and preserved his mind. . . . And thus, when death came in suddenness and pain upon him, he could look back upon a life well spent and a spirit well trained, and forward to the hope of a life everlasting. Such is a brief sketch of one who occupied a conspicuous place among the young men of our city, and who has left behind him an unusual number of sorrowing yet hopeful friends. We wish to present his character as a model to youth, more eloquent than a thousand abstract homilies. We wish to stand by the early dead, and proclaim the brevity of life; we wish to stand by the gifted dead, and show the vanity of high endowments; we would stand by the grave of the useful dead, and call on others to take his place; we would stand by the lovely dead, and conjure you to set not up your idols in the vale of death; but we would stand by the pious dead, and plead the consolation of a "hope full of immortality." Z.

The address which follows was prepared and delivered by Elisha Colt Darling, February 5th, 1850, during his Junior year in the University of the City of New York; and since it bears so directly upon his own experiences then so near at hand it is given publication. He died July 13th, 1852, aged 19 years, 4 months, and 15 days.

DEATH.

For several thousand years, Death has been in constant activity; though his sickle has laid low the inhabitants of earth for so long a time, yet it waxes not dim nor powerless in the hands of its wielder. By the loss of companions—of friends, we have still food for reflection, and find the subject inexhaustible. You stand by the bedside of a dying relative and gaze upon that emaciated face, now expressing too plainly the intensity of suffering, yet so soon to become expressionless in the rigidity of death. The beams of the setting sun light up the room and throw a strange glare upon the anxious faces around. A hymn seems befitting the occasion, and some soft voice rises upon the hushed air in accents so sweetly thrilling, it seems a fit accompaniment to the departing spirit.

The melody dying away in such affecting cadences now is a type of earthly mortality then rises in loftier and firmer strains—a type of triumphant ascension to the yet lingering soul, which, fettered by its weakened tenement, struggles for release. As the strain faints upon the ear, a tremulous voice feebly utters a farewell. That voice which has perhaps sung a lullaby in your childhood and impressed holy precepts on your memory; which has soothed you in your sickness and enlivened you in health—is now making a final effort. An ineffable sweetness steals over the changing countenance and the

spirit labors as though striving to grasp the glories of heaven just opening upon it. Who shall say that saints upon the bed of death do not have visions of splendor presented to their eyes even while life lingers? Who shall say that ministering spirits are not present to smooth the pillow of the dying and the passage from this earth? When the heart strings are breaking and mortal eyes are waxing dim, may we not be certain that our Father in Heaven makes such manifestations as are not lawful for grosser senses to perceive? All is now still, for that mysterious moment has passed when soul and body separate. The last audible sound has been uttered—the last breath drawn of earthly atmosphere, and now the cold remains lie in the darkened room as still and insensible as if they had never been animate and formed the abode of a most loving spirit.

With death, though it is the common lot of all mankind, we can never become familiar. Millions of mortals have lived and passed away, while the same mystery and solemnity remains which attended the first exit. The Bible tells us of an eternal existence—that our portion shall be of blessedness or woe, according to deeds done in the flesh; but there still are facts of heavenly existence which we cannot comprehend till we shall ourselves be spiritualized. Of the location and appearance of the New Jerusalem we are ignorant. It is a grand, impenetrable mystery which we cannot fathom. Yet none the less we love to picture to ourselves the destiny of our beloved friends. We think of them as ascending on angel wings to the throne of the Most High, welcomed by strains from seraph harps, and by that Saviour whom in a long earthly pilgrimage they perchance have loved and served so well. We think of them as when, glorying in the consciousness of exalted immortality, they sing the spirit-song of the redeemed. Can the life of such fail to be an example, and their death an encouragement to us? A peaceful end teaches that, however we may dread the passage to the dark and gloomy grave, it can be smoothed and illuminated by divine love. Yet more, it *will* be, if by faith and submission we repay this love.

THE biographical sketch which follows will end this Memorial, and it is possible that the perusal of these pages may inspire younger members of the family, at no distant period of time, to collate a more complete history of their ancestors. Dr. Johnson says: "No species of writing seems more worthy of cultivation than biography, since none can be more delightful, or more useful."

WILLIAM GOODWIN DANA, born Friday, May 5th, 1797, was the first child of William and Eliza (Davis) Dana, of Boston, Mass., whose portraitures, as has been said, appear in the *Magazine of American History*, April, 1888, under the head of "Unpublished Washington Portraits—Some of the Early Artists." He was the only brother of Miss Adeline Eliza Dana, who married Reverend Charles Chauncey Darling. A few days after his birth, he was baptized (May 17th, 1797) by Rev. Dr. Lathrop. His father (WILLIAM DANA,) was born in Boston 1767, and married Eliza Davis, daughter of Major Robert Davis, already referred to as a prominent artillery officer in the revolutionary army; who afterwards commanded a brigade in which his ordnance did good service and gained for him the star. William Dana, the father of the subject of our present sketch, died at St. Thomas, June 3rd, 1799, aged 32. The father of William Dana was BENJAMIN DANA, 2ND of Cambridge (son of William 1st) born April 6th, 1741, was married May 22, 1766, by Rev. Seth Storer, to Lucy Whitney of Watertown. She was born June 30, 1749, was a daughter of Daniel and Dorothy Whitney, and afterwards married Samuel Whittemore, of West Cambridge. She was the youngest of fourteen children, and her death occurred Dec. 18,

1814, at the age of 65. Her brother Elisha was born 1747, was graduated at Harvard College 1766, was a physician of Hamilton and Beverly, Mass., and died 1807.

Benjamin, Samuel, Jonathan, William, Josiah, Ezra, Mary, and Lucy Dana, were brothers and sisters. Lucy married Jonas White of Watertown, and was the grandmother of the first wife of James Russell Lowell. The other children of Benjamin 2nd and Lucy Whitney Dana his wife, were Elisha Whitney Dana, born 1773, died August 6th, 1828, aged 55; Jonathan Taft Dana, born November 13th, 1787, died January, 1809, aged 22; and Anne, born 1771. She married a Sparkhawk, and died 1804, aged 33. Issue, two daughters, and a son named Elisha. One of the daughters married Daniels of Salem, the other married a Garfield.

William Dana 1st (son of Benjamin 1st), born October 5th, 1703; married May 20th, 1736, Mary Greene, and died May 17th, 1770. According to Paige he was published to Mary Greene Feb. 20th, 1735–6. She was born December 28th, 1711, was daughter of Captain Samuel and Martha Greene, and died March 5th, 1763. Benjamin Dana 1st (the father of William Dana 1st), was born February 20th, 1660, baptized April 8th, 1660, married May 24th, 1688, Mary Buckminster, and died in Cambridge, Mass., August 13th, 1738. Richard Dana (the father of Benjamin 1st) was born 1612–20, and in 1640 was a resident of Cambridge. He married 1647 or '48, Anne Bullard, who departed this life July 15th, 1711. He died in Cambridge, Massachusetts, April 2nd, 1690.

As a Dana book will probably soon be privately printed, containing genealogical memoranda relative to other members of this family, further references to the same are purposely omitted.

Among the commercial people of the United States there has been accorded to New England the credit of largely developing commerce, and making explorations among the South Sea islands, and along the western shore of North America. Boston, Salem, New Bedford, and Nantucket were localities well known to all classes of people, and their residents were regarded as the best representatives of active thought and energy. From such an ancestry came William G. Dana. His youth was spent in Boston, where he acquired a good education; but at the age of eighteen his uncle, a Boston merchant, sent him to Canton, China, where he remained nearly two years; from thence he journeyed to Calcutta, India, where he remained one year. Observing and studious in his ways he took up the study of navigation, and very soon qualified himself to sail and master a ship, as is shown by certificates of his skill and faithfulness in possession of the family. From India he cruised to the Sandwich Islands, where he remained for a time, and in 1820 established a large commercial business on the island of Oahu, where he erected an extensive warehouse. Later he made several voyages as a ship captain from Honolulu to Russian America, California, and the South American coast. In 1825 he located at Santa Barbara, Lower California; three years after he built a schooner, said to be the first sea-going vessel ever launched by an American on the Pacific coast. He married, August 20th, 1828, at Santa Barbara, Maria Josefa Carillo, the eldest daughter of Don Carlos Antonio Carillo, the Governor of Alta California. Among the old letters, documents, etc., which have survived the ravages of time, is one showing something of the ancestral estate of Mrs. Eliza (Davis) Dana, his mother. It is a power of attorney to Joshua Davis of Boston, to sell and dispose of Captain Dana's interest in a "piece of land, or flats, in the southerly part of the city of Boston, Commonwealth of Massachu-

setts, and in the rear of land of Mary Davis, and about one hundred feet westerly from Washington street, extending thirty-five feet along the land of Mary Davis, and a thousand feet toward the mill-dam," etc. This deed was prepared in Boston in 1825, sent to the Sandwich Islands, thence to Santa Barbara, where Captain Dana received it, carried it to Oahu, perfected the papers before the American Consul in March, 1827, and returned the same to Boston, where they arrived about two years after they were first sent out. No large sum was expected from the property, which would probably represent a good fortune at the present time, as that land is now in a densely populated district, and many elegant edifices are erected upon it. Whatever it might have been, however, Captain Dana very honorably expressed his doubts about his right to receive anything from the property, as he thought it had been omitted by mistake from the will of General Davis, and should not revert to him. He remarked, "If I am not one of the rightful heirs, I feel no disposition to retain that which is the property of another, contrary to the rules of equity and justice."

The facilities for communication by mail were not as good in those early days as now, consequently his relatives in the East seldom heard from him through the medium of letters. In Fremont's reports, however, and those of other army officers and travelers, who had enjoyed his hospitality at Nipomo, news from him would occasionally be obtained. In Bryant's work entitled "What I saw in California," Captain Dana is described as "a native of Massachusetts, and a gentleman whose unbounded liberality and hospitality was known throughout California."

That was about the time when the land of gold was receiving much attention, and pioneers became awakened to its resources.

Much dissatisfaction was expressed with the existing government, by new residents, and a hope was entertained that there might be intervention on the part of the United States, and the government take possession of the country.

In 1835 Mr. Dana (having become a naturalized citizen of the Mexican Republic, and thereby entitled to hold land) applied for and obtained a grant of the Nipomo Rancho, comprising 37,887.91 acres. This grant was one of the earliest on record, and as he had his choice in a very extended area of country as lovely as the sun shines upon, he made a selection which exhibited a profound judgment. This rich tract of land is now included in the southern part of San Luis Obispo county, extending from near the shore of the Pacific to the base of the Santa Lucia mountains. The name is derived from an expression of the Indians formerly located in that vicinity, who made use of the word *ne-po-mah*, meaning foot of the hill. In their guttural language the first two syllables were only slightly sounded, the accent being on the last. From this the grant was designated as the *Nipomo*. In the autumn of 1839 Mr. and Mrs. Dana removed their residence from Santa Barbara to Nipomo, and upon his property he erected a large adobe house, which continues to be the home of members of the family.

The venerable *Casa de Dana* stands a conspicuous object on an elevation overlooking a large area of the grant, a monument in the history of the county second only to the old missions; and around it cluster many interesting reminiscences. In the period of the ranchero days when the great landholders were the lords of the country and the *patrone* of the people, this, in the absence of all hotels, was one of the houses where travelers were made welcome and where hospitality was unbounded. In nearly all the books upon California

in the early days, in government reports and orders, frequent mention is made of Captain William G. Dana, his pleasant home and his generosity. The rancho of Nipomo was a charming resort for Americans journeying through the country, and the guests entertained and welcomed there were numerous. Among them have been mentioned Colonel John C. Fremont and General H. W. Halleck, then a Captain in the United States Army. Early in the Mexican war they were sent to the Pacific coast, where they bore an influential part in military operations, and in the civil government, nearly up to the time that California was admitted as a State of the Union. In 1848, when the United States steamship *Edith* went ashore between Point Arguello and Point Saland, the officers and crew were taken by Captain Dana to his home, where they were kindly cared for until he could perfect arrangements to transport them to Monterey, which he did by providing horses and saddles, and sending men to guide them on the way and return with the animals. Several of the officers remained some months at the rancho. At that time it was customary to furnish travelers with meals and lodging, also a relay of horses; and if unacquainted with the country, a guide was sent to accompany them to the next place. All this was gratuitously provided, and at times, if the traveler was thought to be in need of pecuniary assistance, money would be placed in his room that he might supply himself without the indelicacy of asking his condition, or openly making the tender of a gift. Such was the hospitality of the Californians, of which the rancho of Captain W. G. Dana was a conspicuous example.

The only places on the road between San Luis Obispo and Santa Barbara were Nipomo, twenty-four miles from San Luis, thence twenty-one miles to Santa-Ynez Mission, thence to Refugio, and thence

to Santa Barbara. These distances were the regular *jornadas* between the stopping-places named. The house was located upon an elevation in order that a more extended view could be had of the surrounding country, to observe the approach of the marauding Indians, and thus be enabled the better to prepare against a sudden attack. From this commanding site was presented a panoramic view of the most picturesque and charming character, embracing the broad and fertile valley of Nipomo, spreading in front many miles to the north with the precipitous range of the Santa Lucia beyond. The Indians from the Tulare Valley occasionally made raids upon the great stock ranches of the coast, and often from Casa Dana they could be seen gathering the horses and cattle in the valley or upon the bordering hills. Then it was necessary to arm and mount all the men of the place and speed to the attack of the marauders. Some fierce conflicts have occurred, and constant vigilance was required to protect the stock.

In the political controversies of the country, Captain Dana took but little part, although as *chief alcalde* he was in favor with the party of the South, supporting his father-in-law, General Carillo for Governor, when legally appointed by the President of Mexico, as against the revolutionists Alvarado and Castro of the North. Governor Nicholas Gutierrez, in October, 1836, writes him a letter, addressing him as *Mi estimado amigo*, showing the probability of his friendship for the party represented by Gutierrez. That he was favorable to the American cause is shown by the warm friendship of Col. Fremont and other prominent United States Army officers. His health at the time however did not permit him to take a very active part in military operations, he being a victim to acute rheumatism. Captain Dana was tendered many political offices and held several. Under Mexican rule he was *Prefecto*, the highest office in the gift of

the Governor. At the first election for officers under the Constitution of the State of California in 1849, he received the largest vote for the Senate, but owing to informalities in the election, the office was accorded to Don Pablo de la Guerra, a native of California, and connected with one of the leading Spanish families of that country. He subsequently became President of the Senate. Captain Dana, by his first and only wife, Senora Maria Josefa, had twenty-one children, of whom eight died in infancy; one, (Adeline Eliza), born January 31, 1842, died April 11, 1847; another, (Maria Josefa), born July 9, 1829, died July 23, 1878. She married Henry A. Tefft, a talented young lawyer from the East, who through his own abilities and the political influence of his father-in-law, soon became a member of the Constitutional Convention, and was elected by the first Legislature Judge of the district comprising the counties of San Luis Obispo and Santa Barbara. He was drowned in the Bay of San Luis Obispo, in attempting to land from a steamer Feb. 6th, 1852. His widow afterwards married S. A. Pollard.

The surviving children of Capt. and Mrs. Dana, are:

Charles W., born May 6, 1836.
John F., born June 22, 1837.
Henry Carillo, born July 14, 1839
Ramon H., born Jan. 11, 1841.
Francis, born May 14, 1843.
Edward Goodwin, b Dec. 24, 1846.
Adeline Eliza, (2nd,) born March 30, 1848.
Frederick A., born June 12, 1849.
Davis A., born Aug. 27, 1851.
Elisha Colt, born Oct. 23, 1852.
Samuel A., born April 3, 1855.

Captain William G. Dana died at Nipomo February 12, 1858, and his remains were interred in the cemetery at San Luis Obispo. His widow died at the same place February 25th, 1883.

Thus has been given in a brief and rather desultory way a few incidents in the lives of departed relatives who have gone to their reward; and thus, in the words of Cicero, "The life of the dead is placed in the memory of the living."

The perusal of these gathered fragments may, perhaps, produce a salutary effect upon the minds of younger members of the family who have yet a record to make; and serve to inspire them with a desire to emulate the Christian example of ancestors whose biographical sketches have here been given, and whose names from a remote period of time have been closely identified with Church and State. If such a happy influence be thus exerted, the writer will feel amply repaid for all the time and labor which must necessarily have been expended in the preparation of this work. It is compensation sufficient for the author to feel that characters have here been portrayed and lofty integrity shown, which, as Horace says, are "monuments more lasting than brass, and more sublime than the regal elevation of pyramids, and which neither the wasting shower, the unavailing north wind, the flight of seasons, nor an innumerable succession of years, shall be able to demolish." Time is not *wasted* in the preparation and presentation of memorials relating to the heroic sacrifices of our forefathers. The records exemplifying the sturdiness taught by a hardy love of liberty, should remind those who are now called upon to cope with the realities of life, that all they have and all they enjoy, was dearly bought; and that their inheritance of peaceful prosperity is charged with an obligation of honor and affection for those from whom it descended, and with a sacred duty for its preservation by the exercise of such endeavors as it may be in their power to make.

1695.

Samuel Darling,
Conn.
b. 1695, d. 1760,
m.
Sus'na Childs,
b. 1680, d. 1750,
His son,
Thos. Darling,
b. 1719, d. 1789.

His son,
Samuel Darling,
b. 1751, d. 1842.
Charles Chauncey Darling,
b. 1799, d. 1887.
m.
Adeline Eliza Dana.
b. 1798, d. 1882.

1608.

Rev. Jas. Noyes,
of Newbury,
m. 1634,
His son,
Rev. Jas. Noyes,
of Stonington.
b. 1640, d. 1719.
His son,
Rev. Joseph Noyes,
b. 1688, d. 1761.

1659.

Rev. Jas. Pierpont,
of Roxbury,
a descendant of
Sir Hugh de
Pierrepont,
Normandy,
A. D.
980.

SUETONIUS,
rhe magister epistolarum of Hadrian, in his "Duodecim Cæsarium Vitæ," gives the biographies of the first twelve Roman emperors; and they are invaluable as historical documents.

Mabel Harlakenden	=	John Haynes,
Governor Mass., 1635.		Gov. Conn., 1639.
Joseph Haynes,	=	Sarah Lord,
b. 1641, d. 1679.		b. 1638, d. 1705.
Sarah Haynes,	=	James Pierpont,
b. 1673, d. 1696.		b. 1659, d. 1714.
Abigail Pierpont,	=	Joseph Noyes,
b. 1696, d. 1768.		b. 1688, d. 1761.
Abigail Noyes,	=	Thomas Darling,
b. 1724, d. 1797.		b. 1719, d. 1789.
Abigail Darling,	=	Charles Chauncey,
b. 1746, d. 1818.		b. 1747, d. 1823.
Samuel Darling,	=	Clarinda Ely,
b. 1751, d. 1842.		b. 1759, d. 1847.
Charles Chauncey Darling	=	Adeline Eliza Dana,
b. 1799, d. 1887.		b. 1798, d. 1882.
Charles W. Darling,	=	Angeline Eliza Robertson.

1746.

Rob't Davis,
Mass.
H. A. C.
1786.

1639.

His son,
Nath'l Chauncey

1681.

His son,
2d N. Chauncey

1710.

His son,
Elihu.

1654.

Charles Chauncy,
Mass.
Second President
Harvard College.

1767.

His son,
William,
His daughters,
Clarinda,
b. 1379;
and Huldah.

1660.

Conn.
Richard Ely,
of Lyme.

1733.

His son,
Richard Ely,
of Saybrook.
Conn.

1767.

His son,
William Dana.

1612-20.

Mass.
Richard Dana,

1660.

His son,
Benjamin Dana.

1703.

His son,
William Dana.

1741.

His son,
Benjamin Dana.

1767.

His son,
Andrew J.
and
Jacob A.
b. 1795;
d. 1866.

GREAT BRITAIN.

Scotland.
Jas. Robertson,
of Drumnahoy.

His son,
Wm. Robertson.
of Aberdeen.
His son,
Arch. Robertson,
of New York,
b. 1765, d. 1835.
His children:
Alex. Hamilton.
Anthony L.
Rachel,
Mag. M.

CARLYLE
expresses himself thus: "There is no heroic poem in the world which is not biography, and the essence of biography is history."

NOTE.

Rev. James Noyes, of Stonington, Mass., b. March 11, 1640, was graduated at Harvard 1659, settled in the ministry at Stonington 1664, remained there 55 years, and d. Dec. 30th, 1719. He m. Sept. 10th, 1674, Dorothy, dau. of Thomas and Anna (Lord) Stanton. Their children were—

1. Dorothy, born June 20th, 1675, m. Rev. Salmon Treat, of Preston.
2. James, b. Aug. 2, 1677, m. Ann, dau. of Gov. Peleg Sandford, and granddaughter of Gov. William Brenton, of Newport, R. I.
3. Thomas, b. Aug. 14th, 1679, m. Elizabeth, sister to the wife of James.
4. Anna, b. April 16th, 1682, d. young.
5. John, b. June 13th, 1685, m. Mary, dau. of William and Sarah (Chesebrough) Gallup, and second Elizabeth Whiting, widow.
6. Joseph, who married Abigail Pierpont, sister to the wife of Rev. Jonathan Edwards, D.D. (See page 38.)
7. Moses, b. March 19th, 1692, d. young.

NOTES.

(*Robertson.*) ELIZA ABRAMSE, widow of Archibald Robertson, b. July 7th, 1776, d. April 5th, 1865. Her father was Jacob Abramse, whose brother was the father of Andrew, who m. Magdalena Lispenard, by whom he was father to the wife of Rev. Theodosius Bartow of New Rochelle.

Since the arrangement of the previous page, a fuller list of the children of Archibald Robertson and Eliza his wife has been obtained and is here given: Jacob Abramse, b. Sept. 23d, 1795, d. July 13th, 1866; Alexander Hamilton, b. June, 1797, d. Feb. 12th, 1846; William, born Oct. 2d, 1799, d. Nov. 3d, 1801. Jane Eliza, b. Sept. 15th, 1803, d. Oct. 29th, 1839; Rachel Ann, b. Feb. 15th, 1806, d. May 12th, 1884; Anthony Lispenard, b. June 3d, 1808, d. Dec. 18th, 1868; Una Corilla, b. Feb. 25th, 1810, d. Jan. 13th, 1811; Magdalen Matilda, b. Nov. 20th, 1811; William Archibald, b. March 19th, 1815, d Jan. 28th, 1853; Andrew James, b. July 12th, 1817.

The second son, ALEXANDER HAMILTON, was at the time of his decease Grand Master of the Grand Lodge of the Order of Free and Accepted Masons of the State of New York.

The fourth son, ANTHONY LISPENARD, was Assistant Vice-Chancellor of the State of New York, 1846–8; Surrogate in 1848; Delegate to the Constitutional Convention 1867, and Chief Justice of the Superior Court Jan. 1st, 1860–9. He was also Vice-President of the Manhattan Club, and one of the Governors of the Union Club of New York. Judge Robertson lived and died a bachelor.

The second daughter, RACHEL ANN, m. Henry Winslow, founder of the banking house of Winslow, Lanier & Co.

The fourth daughter, MAGDALEN M., m. first Robert Tinson; second Rev. Mr. Hall; third Col. Craft, once a law partner of Aaron Burr.

The surviving children are ANDREW J. and Mrs. M. M. CRAFT, both of New York City.

HELEN ACKERMAN, wife of Jacob A. Robertson, b. Oct. 24th, 1808, d. Dec. 15th, 1851, at Savannah, Georgia.

(*Mygatt.*) LIEUT. J. P. K. MYGATT, U. S. N., b. Oct. 13th, 1832, m. Oct. 27th, 1858, S. Matilda Robertson, eldest daughter of Jacob A. Robertson. He d. Oct. 26th, 1866. Their children are: Robertson Kirtland, b. Oct. 6th, 1861; Otis Angelo, b. June 4th, 1863.

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